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# WOMAN,

AS

# SHE WAS, IS, AND SHOULD BE.

"Every wise woman buildeth her house; but the foolish plucketh it down with her hands."—Prov. 14 : 1.

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# PREFACE.

Aware of the delicacy and the difficulties of the subject before us, and also of the jealous sensitiveness of those whose welfare is sought, great care has been taken, in our plainness of speech, that *obvious* and important truths only should be presented. Fidelity to the sex, to the world, and to God, would allow nothing less.

Is not a note of admonition called for; and could it with safety be longer delayed? Although the inquiry, Who shall first sound the alarm, was often made, it has long remained unanswered, because of the anathemas sure to follow from every unreflecting, ungrateful delinquent:—"*Wounded birds are sure to flutter.*" Yet it is believed that no good, sensible, intelligent, exemplary woman will demur, or take exceptions to this effort; while those needing reproof, cannot innocently be pleased so long as they remain blind to their own and the world's best interests.

Many of the arguments in this work apply as appropriately to man, guilty of like sinful and shameful defects, everywhere to be seen, as to woman. But with him we have, at present, nothing to do.

We are not the first, nor the greatest, who have ventured to expose the evils complained of, evidences of which may be seen all through the inspired volume. Neither have we exceeded in "severity of truth," amount of disapprobation, or zeal for reform, those who have gone before us. And, since the days of inspiration, many choice spirits, revered names, and strong, popular pens have dropped here and there a word, most fully sustaining the positions here laid down, exposing the guilt in terms significant and ample to have changed the conduct of those for whose benefit they have been spoken, had not the god of this world possessed almost entire control over their bodies, their intellects, and their hearts. Pass not then, hastily, sentence of condemnation. Institute first, the inquiry with modest, becoming solicitude, "Lord is it I? Is it I?"

It gives us pleasure to say that this work has not been prosecuted and consummated, alone, by coarser hands, sterner thoughts, and colder hearts; but the best services, the warmest and deepest sympathies, of one of nature's most practical, sensible, gifted, and competent daughters have been bestowed, while collecting much, and putting together most of these materials, that they might be as perfect, unexceptionable, and interesting as possible. It ought, however, to be added, that since the manuscript underwent changes in arrangement—abbreviation,—with additions of thoughts and extracts, after her labors had ceased, *she* should not be held responsible for its defects.

That it may, imperfect and unpretending as it is, under the Divine guidance, and by the Spirit of all Truth, be favorably introduced into thousands of families in this and other lands, instructing, reforming, and blessing wherever it goes, is the sincere prayer of

THE AUTHOR.

# CONTENTS.

## CHAPTER I.

### GENERAL VIEW.

SECT. 1. CONDITION BEFORE AND SINCE THE FALL; Scripture account of her Creation; Labor enforced; The Serpent's approach to Eve; Her degradation; Encouragements; Examples; Past and future influence, . . . . . 13

SECT. 2. RESTORATION TO HER PRIMARY SPHERE; Promises of redemption; Their application to woman; Her treatment by Christ and the Apostles; Salvation offered; Reasons of her subjection; Design of afflictions; Why she has not returned, . . . . . 22

SECT. 3. CONFORMITY TO THE WORLD; Fashion and custom; Their effects; Mothers' neglect of their offspring; Excuses of the fashionable; Their robbery of God; Wastefulness of sin, . . . . . 30

## CHAPTER II.

### THE INSPIRED MODEL.

SECT. 1. DESCRIPTION OF A VIRTUOUS WOMAN; Probable Occasion of the Poem; Elucidation; Structure; Importance of such a character; Customs among the Greeks; The Shunamite woman; Prophet's chamber; Apostolic teaching; Fenelon; Antiope; Sarah; Her daughters, . . 40

SECT. 2. HER PECULIAR VIRTUES; Her industry; Willingness to be useful; Rebecca; Rachel; Ruth; Dorcas; Effects of industry upon commerce; Mrs. Pres. Edwards; Relieving the poor; Responsibility of Woman, . . 51

SECT. 3. THE SUBJECT CONTINUED; Necessity of labor; Education among the Spartans; Merchandize good; Spinning; Ancient customs; Benevolence—its reward; Fortitude, and propriety of dress; Her husband known among the Elders; Lowell operatives; Insensible perspiration; Labor—its reward; Garments of the wise; Wisdom and kindness of speech; Outside passenger; Daughters not educated for wives and mothers; Carefulness; Solomon and Bathsheba; The aged Saints; Excelleth all; Vanity of beauty and favor; Emerson: Her praise; Summing up, . 63

SECT. 4. CHARACTER OF A FOOLISH WOMAN; Pollok; Lowth; Bad Woman; Untutored Heathen; Short sermon; Dressing for public assemblies; Law unchangeable, . . . 128

## CHAPTER III.

### INFLUENCE OF WOMEN UPON NATIONS.

Catharine; Spartan customs; Napoleon's mother; Byron's; Washington's; Pilgrims; Early influence; Athenians; Pericles; Aspasia; Solomon; Deluge; Intermarriage forbidden; Ezra; Nehemiah; French and Italian Women; Switzerland; Scotland; England; New England Women, 149

## CHAPTER IV.

### DUTIES OF WOMAN.

Design of conjugal relation; Extent of one's income; Improvement; Lay not up treasures; Madam Lasteyrie; Becoming fashions; A father and his daughter; Useful and regular employments; Desultory thoughts; "Reform myself;" The obedient and good Woman; The disobedient; Work, or not eat; Modest apparel; Statistics; Feelings of a Missionary, . . . . . 160

CONCLUSION, . . . . . 206

*Errata.*—P. 17, for "Ninus," read "Semiramis, wife of Ninus."

# WOMAN AS SHE WAS, IS, AND SHOULD BE.

## CHAPTER I.

### SECTION I.

*Her Condition before and since the Fall.*

"With royal honor, and with glory crowned,
Adam, the lord of all, majestic walked,
With godlike countenance, sublime, and form
Of lofty, tow'ring strength; and by his side
Eve, fair as a morning star, with modesty
Array'd, with virtue, grace, and perfect love:
In holy marriage wed, and eloquent
Of thought, and comely words, to worship God,
And sing His praise, the Giver of all good:
Glad, in each other glad, and glad in hope;
Rejoicing in their future, happy race."—POLLOK.

THE above is truthfully, as well as poetically beautiful, and yet, it hardly equals in tenderness and simplicity, the unpretending account given by Moses in his brief history of the Creation. "And the Lord God said, It is not good that the man should be alone; I will make him an help, meet for him. And out of the ground, the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave

names to all cattle, and to the fowl of the air, and to every beast of the field: but, for Adam, there was not found an help, meet for him." Amid the vast variety of living, breathing forms, which passed in review before him, Adam saw no kindred nature—none that could share in his sympathies—none that bore the same high impress with himself. There was no voice which sent back an answering tone, no eye that reflected a human spirit; and his Maker saw that, though surrounded by his legitimate subjects, man was emphatically alone.

All the beasts of the field, and all the fowls of the air, had been created out of the dust of the earth: even Adam himself rose from its genial bosom; but the Creator saw that a stronger tie than a mere common origin of existence, was needed to render a companion an object of undivided regard. That he might know that she, alone, whom He destined to share his earthly dominion, was worthy of himself, and to add yet another, and a finishing stroke, to this beautiful creation, He formed her, not of the dust of the earth, but of the flesh and bone of Adam; thus beautifully typifying their identity of interest and feeling, and adding the strong bond of self-love to the innumerable ties that united them. "The woman was made of a rib, out of the side of Adam, not out of his head, to top him; not out of his feet to be trampled on by him, but out of his side to be equal with him; under his arm to be protected, and near his heart to be beloved."—HENRY.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and

shall cleave unto his wife; and they shall be one flesh." Sinless, perfect as man could be, made lord of the visible world, still was there lacking that sweetest of all emotions, the sympathy of a kindred nature, until he gazed upon the perfection of grace and beauty who owed her existence to his own, through the divine agency. In her clear, soft eyes, he read an answer to every impulse of his own heart, and doubtless was led to look upon her as the finishing work of the Great Architect, which had risen, by regular gradations of beauty, from the first rough structure of the earth, up to this refined and doubly polished model of a future race of beings; who, by a mysterious combination of material and spiritual nature, connected this world with his own blest abode. And thus would man have regarded woman, through all successive ages, had she retained the original purity and dignity of her character.

She was made a help, *meet* for man; united with him in his sovereignty over the world, and all that it contained; and Eve blushed not that she was created to be the wife of the great farmer and gardener of the new earth. The beautiful garden in which they were placed was not designed as a summer retreat from the cares and labors of life; they were to dress it, and keep it, that their wants might be supplied, and that it might be a fitting apartment for Him who had created them, and who loved to hold familiar intercourse with his children. We here see that *labor* was assigned to man and woman before sin was introduced; that it was one of the conditions incident to a perfect state, and not imposed upon man as a penalty for his crimes. In fact, sovereignty implies a power of control, that cannot be exerted without either mental or physical labor, and it usually combines both. God himself works. The scriptures represent him as laboring in the creation of the world, for six days, and then resting on

the seventh. Here is an instance of man's likeness to God, in that labor was assigned to him; and at the same time, he was suffered to act in accordance with his own taste and reason. Woman, too, as his meet companion, bore the same original likeness. While the beasts were content to supply the demands of their own appetites, regardless of the well-being of others, man's sovereignty impelled him to a generous exertion, which added new vigor to his frame, and doubled all his enjoyments, because they were shared by one who possessed similar capacities.

The *adversary* of our race, witnessing this perfect unity of heart, and, doubtless, moved to envy, sought to destroy the works of the Creator, by the most subtle devices. He did not seek to cause a revolt among the lower orders of created beings, he did not at first approach even man, for then would his victory, if gained, have been incomplete; but he approached woman, the most finished of all God's works, rightly judging that if she could be corrupted, and turned from her allegiance, every grosser nature would easily follow. Mark, here, the position of woman. Last formed, moulded in perfect beauty, and last in the ascending link between earth and heaven; created to give the finishing touch to the stupendous work of Deity; the very pivot on which rested the destiny of the world—falling from this privileged position, she became the most unhappy and wretched of all the creatures inhabiting the earth. No longer was she suffered to share and give grace to the dominions of Adam, save in a subordinate degree. Instead of directing him, by her more finished taste, the sentence was, "and thy desire shall be to thy husband, and he shall rule over thee." Here ended the true happiness of woman, until the promised restoration. Yet, though degraded from being the crown of glory on the head of her husband to a condition of obedience to his dictation, still was a door of hope mercifully opened, that

she should one day, in her offspring, regain the place primarily assigned her by the Creator. In sorrow and anguish did she become the "mother of all living." Bowed to the earth with pain and sickness, and subject to the will of a fallen nature, how pitiable was her condition through succeeding ages, even when most highly favored by outward circumstances! And yet her power was felt; the vilest man seemed capable of a deeper degradation through her influence, when she sought to drag him down; and the wisest felt that she still retained power to elevate, when that power was rightly directed.

From her fall, we may date the commencement of that degeneracy which led to the destruction of the old world by the flood. No longer an instinctive leader in every good work, we hear no mention of her benevolent efforts for the salvation of the lost. Noah alone lived "a preacher of righteousness;" neither wife nor daughters are mentioned as aiding him in the work of convincing the deluded. Indeed, from the fact that the few who were upon the earth, so soon gave evidence of a rebellious spirit, we may well suppose that the mothers of the new race were far from being meek and humble women.

Such was woman's position in society, that little mention is made of her until the history of Abraham commences. Profane history, however, speaks of Ninus as a woman of great ambition and energy.

But we find that with every manifestation of God to man, woman's condition became, to some extent, ameliorated. From the call of Abraham, we may date an important improvement, in the fact that God made known his will to him, and established a covenant, designed as the preparatory step toward the redemption of the world. Sarah, whose name signifies *Princess*, was accounted worthy of the particular notice of the historian; and she seems to have moved in a sphere more elevated than her

contemporaries. So far as we are informed, the degradation of woman, from a condition of equality with that of man to a state of subjection, seems to have been construed as a right to treat her as a slave, rather than as a weaker companion. And such, to a great extent, is her present condition among all unenlightened nations. She may not be condemned to the service of the lowest menial, in all instances, but still is she, in fact, a slave often by the purchase of her lord and master.

Yet Sarah, notwithstanding the honor conferred upon her, of becoming the mother of a mighty people, through whom God designed to manifest himself in the flesh, seems to have had many blemishes of character, which may be traced alike to her fallen social and moral state. We find her stooping to the deceptive devices which Abraham's fears suggested, even at the prospective expense of her honor. In the weakness and jealousy of her nature, we see her demand the expulsion of Hagar and Ishmael, notwithstanding she had herself given Hagar to Abraham, in accordance with the custom of those times. What a contrast between her condition and that of Eve before her glory departed! And yet, she was, perhaps, the best woman of her time. Certainly we may well suppose that God would not, had it been otherwise, have selected her to become the mother of a peculiar people, chosen from among the nations of the earth, to prepare the way for the future advent of Messiah. Indeed, her family seems to have been remarkable for the virtues of its female character, when contrasted with those of other families. When Abraham was old, and felt that he knew not the day of his departure, he called his eldest servant, and made him swear unto him, that he would not take, for his son Isaac, a wife from the daughters of the idolatrous Canaanites, but that he would go among his and Sarah's kindred (for they were children of the same

father), and bring from among them a companion for his beloved son. To the same house did Jacob go, when fleeing from the anger of Esau; and also, by direction of Isaac, seeking among *his* kindred a future companion. Rebecca's earnest expostulation with Isaac shows the estimation in which she held the daughters of the land. "And Rebecca said unto Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

Esau seems to have realized the displeasure which his unhappy connexions had occasioned, and vainly strove to make amends, by taking another wife, one of the descendants of Abraham.

Though these women, descendants of Terah, seem to have possessed more virtues than the ordinary women of their time, still we see much in their character to condemn, and much that led to evil in their descendants. The treachery of Rebecca was, for ages, the curse of her posterity; and the jealousy of Leah and Rachel was inherited by their children and their children's children. Yet their virtues, few though they were, compared with God's original allotment to their sex, seem to have had a powerful influence upon the character of the nation to which they gave birth. And, in tracing their national history, we find that the piety and prayers of woman invariably gave token of approaching good to the nation, as did her degradation, of approaching evil. The mother of Moses, moved by a holy instinct, dared to disobey the commands of Pharaoh; and her faith wrought out the redemption of her people from bondage, through the interposition of God, and secured His blessing upon the son for whom her maternal heart had suffered such trials.

The giving of the Ten Commandments, through Moses, seems to have constituted another era in woman's spiritual

and social advancement. No distinctions of sex were made; her purity was guarded, and her rights secured by the same general laws; her religious duties were enjoined and encouraged by the same precepts and motives. Negatively, the same doctrine was inculcated that was afterwards taught positively by the Apostles. "There is neither male nor female, ye are all one in Christ Jesus." Yet, such was her mental, physical, and moral degradation, and such the prejudice of man, growing out of long-established customs and the force of surrounding example, that we do not see her at once rising to her proper sphere. She felt the pressing weight of her Maker's displeasure; still was her "desire unto her husband;" and still did he bear "rule over her." Notwithstanding, even with her partial restoration, we find bright examples of her courage, fortitude, and deep piety, as well as of her delinquencies. The triumphant song of Deborah shows a spirit, if not of meekness and love, at least of courage that is seldom equalled. "The inhabitants of the village ceased, they ceased in Israel, until that I, Deborah, arose a mother in Israel." Samuel, the prophet, and judge of his people for many years, was given in answer to the prayers of a pious mother, who denying her maternal heart, gave him up to the Lord's service in his infant years. David was the descendant of the pious Ruth. Solomon's glory departed from his house, because he listened to the suggestions of idolatrous women. Ahab was dragged down to greater depths of wickedness, through the influence of his wicked, but fashionable wife, Jezebel,—she who "painted her face and attired her head," when Jehu came to visit upon her the punishment of her iniquities, according to the divine command.

It is curious to trace the history of the kings of Israel and Judah, and mark the influence exerted over them by their wives and their mothers. Still, few, indeed, who

had pious mothers, found themselves able, wholly, to resist the influence of an idolatrous wife.

It is equally curious to trace the moral character of woman, and observe its bearing upon nations, unenlightened by immediate communications from God. From her condition alone, we may form a correct idea of the leading characteristics of the nation to which she belonged. Like a thermometer of the most delicate structure, she will indicate the true state of the moral atmosphere, before it is perceived by its effect upon other, less susceptible, moral elements. This point we must now leave, hoping to resume it again in another connexion.

From the hasty view we have taken of the ancient history of woman, so far as we can trace it by the sacred records, we are irresistibly led to the conclusion, that woman, being designed of God to give a peculiar glory to His creation, was, in her primitive character, endowed with all these qualifications which were necessary to render man's condition on earth perfect; that, being first to transgress, and mar the moral harmony of God's works, she justly became the greatest sufferer; and that order and harmony can never again be restored to the world, until she is physically, mentally, morally, and spiritually regenerated.

That the great question of the world's regeneration depends much on the will of woman, every one must acknowledge, who considers her as the mother of the race. Her own passions, her own strength or weakness, both of body and mind, are enstamped upon her children by a physical law, even where they are, in early infancy, removed from the influence of her example. Other circumstances may modify, but they can never utterly remove, the impress that is given them, before they are conscious of existence. We state this, as a matter now too well understood to need argument. The laws of physiology,

as expounded by our most competent writers, must, we think, when combined with the observance of their application, which all may daily test, convince even the most sceptical.

We therefore, leave it, and take up the question which naturally follows:—Can woman again resume her heaven-appointed station? or must she, like the lost Pleiad, wander for ever in an uncongenial orbit? This, with other questions which naturally flow from it, we leave for a succeeding Section.

---

## SECTION II.

### *Woman's Restoration to her Primary Sphere.*

"Change, then, oh sad one, grief to exultation,
Worship and fall before Messiah's knee;
Strong is His arm, the bringer of salvation,
Strong is the word of God to succor thee."—HEBER.

In the preceding pages, we have briefly considered the history of woman's creation, her fall, and consequent degradation. We are now to inquire into the provisions made for her restoration; and learn whether she is again to take her place (if we may be allowed the expression), on the heavenward side of man; whether, instead of being an instrument to drag him down still lower, she is to become, once more, the connecting link between him and the angels; whether, instead of being a subordinate spirit, a tempter, she is again to become a help, meet—a companion, possessed of equal dignity, integrity, and knowledge?

We must first inquire into the economy of redemption for the race, and see if any special provision has been made for woman; or whether all are included under one general head.

The first intimation that is given in scripture of the final triumph of our race over the destroyer, appears in the form of a threat to the serpent. "And the Lord God said, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The term "her seed," is broad enough to be applied to her representative, in the person of Christ, who assumed our nature, and took upon himself all our infirmities and sins. If so, the provision is a general one, applying to all the race.

The next promise (if we may regard the above as such), is that made to Abraham, "And in thy seed shall the nations of the earth be blessed." Paul, in his epistle to the Galatians, applies this promise to Christ. "He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ." This, also, is a promise made to the human family, collectively.

With few exceptions, we find the promises made, not to man as separate from woman, but as embracing the race. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "Blessed are the undefiled in the way, who walk in the law of the Lord." The most beautiful prophecies of the prosperity and happiness of God's people in the "last days," are to be found in Isaiah. These, also, as will be seen, are of a general character.

The teachings of Jesus, though addressed to women as well as men, are all of this same general nature, unless called forth by particular circumstances; and then he lays down no *separate* rules for the sexes. The Apostles in some instances, it is true, do lay down particular rules, in

tended to guide them in the discharge of the duties growing out of their relation as wives; and it is rather curious to observe, that they seem to refer to the former dispensations for their opinions, rather than to the direct teachings of Christ. Upon the particular duties of life, we do not find him elaborating as frequently as his disciples. He seems to have laid down the broad foundation on which every possible condition could safely rest; leaving the adjustment of the various relations of life gradually to come up to the spirit of his teachings, as they should be more and more clearly apprehended by his followers, through succeeding ages. One thing is peculiarly striking in his treatment of woman. He, in no instance, rebuked her with that sternness and authority with which he sometimes reproved men; as though he would have said, "See how pitiful I am to the sorrows of her fallen condition!" He would not suffer his disciples to send away, uncomforted, the afflicted mother, who, they doubtless felt, exceeded the bounds of propriety by her importunities. He compassionated the desolate widow. He provided a friend and support for his own afflicted mother; and spoke words of comfort, even in his dying agonies, to the weeping women who surrounded his cross. What wonder that they wept for one who alone treated them with such tender regard as had never before been shown them since the fall.

From the fact that the provisions of grace, so far as they refer to our final redemption, are all of a general character, we feel safe in assuming that woman is to receive the same benefits that accrue to man, through the provisions of the Gospel; especially, when we find the Apostle declaring, "For ye are all the children of God, by faith in Christ Jesus. For as many of you, as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Since, then, we find the fact established that woman is to be made an equal sharer with man in the provisions of the Gospel of Christ, our next legitimate inquiry is into the nature of the restitution promised.

Does it simply *imply* those provisions of grace, by which "God can be just, and yet the justifier of him that believeth in Jesus," in another state of existence? Or do the designs and provisions of God extend to man's condition here, and contemplate his restoration to that state of peace and reconciliation which shall again bring him into Paradisical purity and happiness?

In tracing the history of God's dealings with man, we find that, at an early period, he received the sacrifices which were offered in meekness and faith, and declared, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." To Abraham and his posterity he made known the way by which they might approach him, through the shedding of blood, which was a shadowing-forth of the great atonement to be made on Calvary. That the Jewish rites were typical of the final reconciliation to be made by Christ, no one can doubt; neither can it be doubted that those who obeyed, from the heart, the law given on Sinai, were made partakers of God's love in the spiritual world. But we find that this law was only a step, preparatory to the great work contemplated by our merciful Father. This was not the *living* way. The nation to which it was committed felt that it conferred on them exclusive privileges; and they refused to regard the human family as one great brotherhood, allied by the ties of a common origin and destined to the same rewards or punishments. The reconciliation of a revolted world to the King of kings formed no part of their faith or hope; and they even regarded with abhorrence the prophets who foretold this glorious consummation. Isaiah, who was emphatically the *evangelical* prophet,

seems to have subjected himself to the most bitter hatred, on account of his predictions of the universal flowing to God of the nations of the earth. Christ and his apostles were, by them, regarded with the same bitterness, growing out of their exclusiveness and unbounded self-love. The very opposition of the Jews to the prophets, and to Jesus and his apostles, shows that they understood them to teach a wider extension of God's favor than they loved to contemplate. It was thought they implied a restoration of all nations to the privileges which they enjoyed. Isaiah predicted a time when the earth should be filled with the knowledge of Jehovah, even as the waters cover the great deep; a time when those beasts, even, long characterized by ferocity, shall become meek and gentle, like the most harmless domestic animal. He seems enraptured with the loftiness of his theme, as he expatiates upon the glories of the earthly kingdoms when given to the Messiah. In the 65th chapter of his prophecy, after speaking of the destruction of the wicked, he thus breaks forth:—

"Whoso blesseth himself upon the earth,
Shall bless himself in the God of truth:
And whoso sweareth upon the earth,
Shall swear by the God of truth.
Because the former provocations are forgotten,
And because they are hidden from mine eyes.
For behold I create new heavens and a new earth:
And the former ones shall not be remembered,
Neither shall they be brought to mind any more.
But ye shall rejoice and exult in the *age* to come, which I create:
For lo! I create Jerusalem a subject of joy, and her people of gladness;
And I will exult in Jerusalem, and rejoice in my people.
And there shall not be heard any more, therein,
The voice of weeping and the voice of a distressful cry:
No more shall be there an infant short-lived,
Nor an old man who hath not fulfilled his days;
For he that dieth at an hundred years shall die a boy;
And the sinner that dieth at an hundred years shall be deemed accursed.

And they shall build houses, and shall inhabit them;
And they shall plant vineyards, and eat the fruit thereof.
They shall not build, and another inhabit;
They shall not plant, and another eat.
For as the days of a tree, shall be the days of my people;
And they shall wear out the works of their own hands.
My chosen shall not labor in vain,
Neither shall they generate a short-lived race:
For they shall be a seed blessed of Jehovah;
They and their offspring with them.
And it shall be, that, before they call, I will answer:
They shall be yet speaking, and I shall have heard.
The wolf and the lamb shall feed together,
And the lion shall eat straw like the ox:
But as for the serpent, dust shall be his food.
They shall not hurt, neither shall they destroy
In all my holy mountain, saith Jehovah."

We quote the above from a translation by Bishop Lowth, because of its inimitable beauty. And who can read it without feeling a glow of inspiration like that with which the prophet wrote? How gloriously does he shadow forth the physical as well as moral regeneration of man!—if not absolutely exempt from death, yet exempt from the weakness and sufferings of the present race: "For as the days of a tree, shall be the days of my people." This provision for man's restoration was made through the blood of Jesus, which was long since shed on Calvary; and still is the world far from a state of reconciliation to God. Still does sin abound; and its bitter fruits are eaten by the race—especially by woman. Her present condition, however, is not the result of accident—not the consequence of an unjust penalty, but the fruit of her own disobedience. It was right that the first violator of God's law should be placed in a state of subjection, lest she should continue to lead in the way to evil. But when a provision has been made for her ransom, whereby she can rise again to the high rank from which she fell, why is she so loath to as-

sume it? Why does she still hug the chains that constitute the badge of her disgrace? Why is it a reproach, even now, to be a woman? Why has she not risen in the dignity of exalted morality, and taken her place at the side of man, encouraging him in every good work, and, as at first, forming a connecting link between him and the angels?

There are examples (thanks to the mercy of our God!) which give cheering evidence of what yet may be her universal condition. But the great mass of women, even professing Christians, are far from taking the place to which Jesus designed to elevate them. And why is this? Why has the blessed Saviour so long been compelled to look upon her in this degraded condition? Alas! because she is still disobedient, still governed by the same motives that influenced our mother Eve to yield in the first transgression. Selfish gratification, unless crucified by affliction, is still her prominent desire. Without her overwhelming cares, she could scarcely, in any instance, have been made a partaker of that meekness which the christian system enjoins. See in this the mercy of God in his chastisement, even! He makes her condition such that she feels her need of amelioration. Even though individuals may escape the doom, still we see that it is the general lot of woman, and acknowledge the goodness of God in providing such a redemption. It would seem, from this circumstance alone, that God intended that she should first feel her necessities, and be the first to return to her allegiance to himself. From the fact, too, that the world cannot be regenerated without her purified and purifying agency, see another argument favoring the idea just expressed. The mothers of a pure generation must be holy, or their offspring cannot be holy. They must be ready to conform to all his laws, whether physical, mental, or moral. It is pleasant to see tokens of advancement; and yet, it seems

that the great mass of women do not realize the state from whence they fell, nor the condition to which it is their privilege to rise. One of the greatest hindrances to this elevation seems to lie in this, that they are slaves to the fashions and customs of the world. Notwithstanding numerous lessons of experience, the women of our time recklessly violate the most sacred obligations of Christianity, "and receive that recompense in their own bodies which is meet," rather than be thought unfashionable and singular. For proof of this, we need only to point the reader to our fashionable churches, where women professing godliness appear in an attire that would have justified the magistrates in heathen Greece in imposing on them a heavy penalty, and inscribing their sentence on a tablet, exposed to the gaze and contempt of every high-minded citizen.

And for what purpose do they violate the rules of decorum, as well as the positive injunctions of God? Why do they appropriate to themselves those badges which would have indelibly disgraced a heathen woman, and ranked her with the lewd courtezan? Because they are desirous of their own glory, and not the advancement of the race. Their highest ambition is to be the leader in fashion, and to be exempt from care; and their greatest fear, that they shall be deemed singular. There is with them no forsaking all to follow Jesus; and how can He receive them, with such a load of vanity and sin? How can they be restored to their primeval dignity, with such a heart? It is vain, utterly vain for them to think they are, or can be, reformers, while they are not willing to yield obedience to the law of God.

## SECTION III.

### *Woman's Conformity to the World.*

"And be not conformed to this world; but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.

In tracing the moral history of woman, we have seen her voluntarily degrading herself from a condition of perfect purity and happiness, to one where suffering, sorrow, and degradation, are her inevitable allotment. We have seen, too, a way opened, whereby she can, by simple obedience to the requirements of God's law, return to the sphere from which she fell. We have likewise seen that, instead of listening to the voice of mercy, which is calling after her, saying, "Return, O backsliding daughter," she is still, to a great extent, pursuing her own selfish gratification, regardless of the groans and miseries of a sin-ruined world. As her lot has been ameliorated by the refining influences of Christianity, instead of taking her place by the side of man, and encouraging him in the pursuits of knowledge, or aiding him in the acquisition of property by her labor and economy, the fashionable woman seeks only to be relieved from all ennobling responsibilities, and to waste her time, her talents, and property, in the most trifling pursuits, as though exemption from toil were exemption from the penalty of sin. She seems not to entertain one exalted thought, one true aspiration for duty. If she is a mother, she seeks to throw the responsibility of caring for her offspring, as much as possible, upon some other being, who chances to be a little lower in the scale of woman, as it is graduated by fashion. So far from obeying the injunction of the scriptures, "Bear ye one another's

burdens, and so fulfil the law of Christ," she does not even bear her own burdens. Every precept which enjoins the duty of parents, is lost upon her, because she has become so utterly selfish as to disregard even nature's holiest instinct. The very brutes testify against her; for they peril their own lives for the safety of their offspring. Let her learn a lesson from the pelican, which gives her blood for the support of her young.

No, she will not learn, even from the strong pleadings of nature's instinct. It costs her labor, her attention, her thought, her self-denial, her abstinence from fashionable pleasures; and she will not deny herself, even for the good of the being that owes to her its existence. Does she think she can guiltlessly throw this care and responsibility upon those to whom God never gave it;—those who cannot be remunerated by the holy love that springs spontaneously in the heart of a mother toward her offspring, and enables her to perform with pleasure those offices which love alone makes light? Does she plead that she compensates her nurse for all these toils?—that she is more than paid for all the care she throws upon her? Who gave the mother, when in health, a right to remunerate another for discharging those duties which God imposed alone on her? That money which she thus wastes is not her own. God never put it into her hands for such a purpose. He made her to become a mother, and fitted her to discharge that high and holy office; and think you He will receive a substitute, hired with money which he has entrusted to you for other purposes? Depend upon it, God holds every such mother to a high account. Woman, whoever you are, whatever your station, know that the voice of God, speaking to you in the strong language of nature's sacred tie, and in the more sacred words even of inspiration, may not be innocently disregarded.

He accepts no substitute for wasted powers. He gives none to be perverted. He will not suffer a mother to deny her heart the true joy of nurturing her offspring, nor seek her reward by making her child an idol altar, on which to offer incense to the shrine of vanity. Her pride and vanity, ministered to by the sacrifice of the highest interest of her own being, and that of her child, will inevitably recoil with fearful weight upon her own head.

Nor do they alone suffer. The race is degraded by it. Not her own sex alone, but the whole harmony of the moral world suffers from this infraction of God's law. God has a work for every soul. He has never given a single human energy that He did not design for high and ennobling purposes. That mother was made to take her offspring to her own bosom, to nurse it from the fount of love provided by an All-wise Being, that it might be bound to her by ties, strong as death, so that her spirit would, of right, mould it in the true moral likeness of an exalted race. It needs more the silent look of undying love to form in its soul the same pure fountain, than even the aliment which God has prepared for its physical strength. And especial care should be taken, that the body of the infant should be left "free to grow as God designed it. The swath bound tightly round the infant, does that do nothing? Are the internal organs left to their perfect development? Is the pressure on the liver nothing? How often do the helpless creatures throw off the healthy nourishment they have just swallowed? May not that be caused by the pressure on the stomach? I have seen the liver of a woman, marked with a deep furrow plowed by the screw of the corset; cannot a similar mark be seen in the liver of the young child?"

While she refuses obedience to these laws of God, while she suffers her child to draw its nourishment from the bosom of one who owes it no maternal regard, whose

eye cannot look with the instinctive prophecy of a mother into its young heart, and discern the very depths of its infant spirit, how can she ask God to render it a pure and holy being, worthy of the ultimate destiny of a soul created in his moral likeness! She has suffered a stranger to impress *her* spirit upon the being which she alone had a right to mould, because God gave to her alone the power of love to do it rightly.

Think of this, O mothers, who dwell at ease and cast from you all the responsibilities of your station;—how will you answer in a coming day, when called upon to deliver up your account to God! The spirits which should have been moulded by you, in the image of perfect love and duty, have scarce received one ennobling impulse from you. From the moment of their birth, banished from your bosoms, and cast upon the "charity!" or the cupidity of strangers, recalled to your presence only that your vanity may be gratified by an exhibition of the finery with which you have hired others to deck them, or to occupy an idle moment; made orphans, without a right to the sympathy which we naturally bestow upon the motherless, how will you answer, not to God alone, but to them, and to the just demands of a sin-ruined world? How will you stand up before your nation, and say, Lo! my sons and my daughters, whom I have reared to be your lasting praise; I have enstamped upon their hearts the image of the highest love of our being,—a sacrifice of self to the well-being of others!

Do you plead, in extenuation, that the burthens of a mother are too great for you to endure?—that you cannot bear them, and at the same time be accounted respectable in society?—that you would, by so doing, subject yourself to the ridicule of all your acquaintance? Let me say to you, with the voice of solemn admonition, God is greater than the world. His laws are more sacred

and binding than the dictates of all men and women combined. And He has said, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

What transformation,—what renewing of the mind is here intended, that would not include a turning from the sin and disobedience in which women have indulged, to the same state of childlike subjection to God's law which our first parents exercised before the Fall? And think you that our mother Eve would have felt herself degraded by nursing her own offspring? Had it been a necessary degradation, God would have provided for her a servant, ready to receive the first-born into the "nursery," where her delicate sensibilities might not be pained with the "vulgar care."

But the thought is too solemn for irony. Mothers who thus disregard the requirements of their being, and love the praise of the world more than the approbation of their Maker, will feel the penalty of a violated law, both in this world and in that which is to come.

Again, let us inquire into the cause of this unnatural abandonment of their offspring by fashionable mothers. Is it that they may devote themselves to some more exalted calling,—more ennobling pursuit? Let us follow them, and ascertain what philanthropy attests their self-devotion. What labors of love call down upon them the blessings of the poor, the weak, the suffering, of earth? What orphaned hearts bless them for the kindly shelter, and the still more kindly love, that almost restores again the blessings of which they have been deprived? What oppressed ones lift up their unshackled hands, and declare, by the self-denying labors of these almost martyr-spirits we stand "redeemed—emancipated." What voices from lands long polluted by the horrid rites of idol worship,

through their prayers, and toils, and self-denial, unite in ascribing "glory, and honor, and salvation, to him that sitteth upon the throne, and to the Lamb, for ever and ever?" Surely, it ought to be a high devotion that should lead a mother to abandon to another's care and guidance the immortal being committed to her own trust.

Let us examine, and hear the answer her daily deeds send back in response to our inquiries. Truly "her feet abide not in her house;" but it is not that they may become "feet to the lame." Her eyes wander abroad; but it is not that they may become "sight to the blind." The poor, that call at her door, are sometimes fed; but it is with the broken meat, that is deemed unfit again to be placed upon her table. They are sometimes clothed; but not at the expense of her own self-denial. The garb that is no longer fashionable, it costs her no sacrifice to give; for she never toiled to earn it. The money which she may chance to bestow, either to rid herself of disagreeable importunities, or that she may seem generous, was never procured by her industry. It was earned by the sweat of others, and she is, in very truth, only a robber, instead of a benefactor. Her own pleasure is all she seeks.

This may seem harsh to some, but it is nevertheless true. God has not given it to her to use in such a way. He has even declared by the mouth of an apostle (2 Thess. iii. 10—12), "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now, them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own bread."

We see here, that, so far from giving sanction to any man or woman to waste their property, by applying it

to their own selfish gratification, God requires of them that they usefully employ the time which He allots them. If they will not labor for their bread, neither shall they eat. They shall not be a voluntary tax upon the bounty of their neighbors, nor their parents, nor their husbands. They shall, at least, earn what they consume, in some way or other,—either by caring for their children, when the greater good requires it, or by ministering to the well-being of some of God's creatures. Neither shall they be, in any way, a tax upon the bounty of God, without seeking to make return by those labors which He has ordained; not as a curse in consequence of the fall, but as an ennobling and necessary effort of their existence.

God saw how congenial idleness and ease would be to our feelings in our fallen state, and for that very reason cursed the ground, that it might not bring forth its fruit without proper exertion on the part of man; consequently, he placed woman under his dominion, and increased her cares and sorrows. It is vain to attempt to screen ourselves behind the customs of the world, as an extenuation of our disobedience. These very customs are to be changed, and that through the agency of woman, before she can again take her proper rank among the creatures of God. While she disregards the law of her Maker, which teaches her to care for her offspring, to train them up in accordance with the dictates of nature and revelation, to see that their bodily wants are properly supplied, and that their minds are imbued with the pure love which a mother alone can impress; while she sets them the example of indulgence in idleness and extravagance, as well as of positive disobedience to all physical laws, can she claim exemption from the divine penalty? Does she not still need the spur of want, of care, of suffering, to cause her to reflect, and to feel the necessity of conforming to the will of her heavenly Father? Does she not verily

rob God, not merely of her own time, and the food which she eats, the expensive robes she wears, and the extravagant equipage which she demands; but of the time and influence of those who surround her, and minister to her vanity, and the very bodies and souls of her children, committed to her care, only that they might, by her, be trained for "glory, honor, and immortality, and eternal life."

Do any of you, who thus rob God, endeavor to shield yourselves from the weight of this responsibility, by saying, "We are not Christians? This is all very well for *them*, but we make no such profession. And even *they* by no means come up to the standard you would set up. They not unfrequently conform to all these customs of the world. Go to their churches, and you will see instances of extravagance and devotion to fashion, that hardly find a parallel in our theatres and ball-rooms. Indeed, if we wish to learn what is fashionable, we would as soon go to church, as to a place of amusement. You talk of the violation of physical laws; but we see among them as absolute deformities, occasioned by injurious dress, as among the most thoughtless and unconcerned. Their time is apparently occupied with the same trifles that consume ours; they toil no more, they deny themselves luxuries no more. Go to *them*, first, with your reproof, and then *we* will listen to you, when we see the benefits of these teachings exemplified in them." All this may be true, but such are not Christians. Without repentance and conversion, they will never enter Heaven. Those fashion-seekers have no more love to God, than they have to man. This any one may learn from the Bible.

Beloved, let us tell you, that you, too, are of God's creation; that He exercises over you, also, the right of ownership; that for you He has opened a way of redemption; that you are not your own, but are bought with a

price, even with the blood of Jesus. Because you live in a state of open rebellion, think not that you owe no allegiance to your lawful Sovereign. Think not that God will visit upon you, lightly, the penalty of your misdeeds. He looks upon sin with no allowance, with no favor, whether in those who *profess* his name, or those who do not.

That many of the professing friends of the Lord Jesus are thus conformed to the world, is, indeed, lamentably true. And on them rests a most fearful responsibility. They have professed to forsake all, and follow Christ. But how have they followed Him? Surely, *not by forsaking all;* not by denying themselves, for the advancement of His kingdom; not by laboring with their own hands, that they might have wherewith to contribute to those who have need; not by using the things of this world as not abusing them. They wear not the humble robes of Jesus; they adorn not themselves with the adorning of the heart, that is alone beautiful in the sight of our Saviour.

There are professors, however, who deny themselves, and live exemplary lives; and for this exhibition of true christian character, we have reason for gratitude. But the character above described is so common, that it stands out in bold relief, striking the minds of the enemies of Jesus as a strong evidence that religion does not make men and women what they ought to be. However pure and beautiful they may acknowledge the theory to be, still, they find too much pretext to assert that it reforms but partially. Especially is this the case in regard to those who have an abundance of this world's goods committed to their trust. The brightest examples of Christian character are far oftener found among the poor and lowly of the earth, than among those who possess riches and honors.

We shall, perhaps, better understand the practical duties of wise and godly women by considering the character given to such in the Old Testament, and also the duties assigned them under the New Dispensation. Let us see what the wise, in olden times, understood in relation to their duties, and their sphere of action; and mark the contrast which God makes between those who obey, and those who do not.

# CHAPTER II.

## THE INSPIRED MODEL.

### SECTION I.

### *Description of a Virtuous Woman.*

"Nor look, nor tone revealeth aught
Save Woman's quietness of thought;
And yet around her is a light,
Of inward majesty and might."

THE 31st chapter of Proverbs opens with a most beautiful prophecy,—the instruction given to King Lemuel by his mother. After relating those wise precepts which maternal faithfulness had early impressed upon the heart of a child, the king, as though struck with the immense value of such a faithful instructress, thus breaks forth: "Who can find a virtuous woman? for her price is far above rubies." O how priceless to him seemed the love and faithfulness of that mother, who sought to impress upon his heart those maxims of truth, temperance, justice, and humanity! The very counsel which had perhaps alone restrained his ambition, and made him a man of peace, and a discerner of the true secret of judging righteously between man and man.

He had not always given heed to the pure admonitions of her wisdom; but now, as he looked back, and saw the purity and excellency of her counsel, and how wise he would have been in following it, in all its injunctions, he could not refrain from bursting forth into a strain of pure and grateful praise of the virtues, which, in all probability, he ascribed to her character, in connexion with others.

and Roman women, though very simple in its fashion and original design, was often ornamented with gold and precious stones; and among both these nations, their hair was usually crisped and curled in the most complex manner. Homer's beautiful description of the death of Euphorbus, gives us an idea of the manner in which the Greeks plaited and adorned their hair.

> "Sounding, he fell: loud rang his batter'd arms.
> His locks, which e'en the Graces might have owned,
> Blood-sullied; and his ringlets, wound about
> With twine of gold and silver, swept the dust."
>
> COWPER.

This vanity, which the apostle saw the christian women in danger of following, both from example and early custom, he rebukes by a reference to the inimitable description, found in Prov., 31st chapter. Conforming to the suggestion, let us now consider, in detail, the traits of character, thus beautifully and forcibly set forth, as also the results to which they naturally lead.

As a consequence of the general character of wisdom, which he has ascribed to her, he adds: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of his life."—Prov., 31 : 11, 12.

These verses, in connexion with the 10th, seem to form a kind of exordium, or introduction, in which the general subject is stated, and the general results affirmed without argument. As though he would say, Where a man finds such a companion, all his interests are safe in her keeping. He is never afraid that his counsels will be betrayed, nor his injunctions disregarded. She studies the good of his whole household, and endeavors to promote good works in her husband. Her husband will not be disgraced by her folly and vanity, nor her children and friends ruined by her extravagance, but all rise up and

call her blessed. Her life will be useful, her death lamented, her memory savory.

But this cannot be said of one whose main care is to "fare sumptuously every day"—make and attend parties—admire and be admired. She talks and laughs, but cannot think, read, and pray. Such a woman spends a father's or a husband's income, or his scanty earnings, with as little concern as the thoughtless child scatters its food upon the ground. And when there are no more means to be found at home, and sometimes when there is abundance, she goes abroad to live upon friends, without making the least amends for "her agreeable company." Anyhow to live and float upon the stream of time, without effort, or anxious care on her part. Her friends and acquaintances have money enough, she thinks, and seems never to doubt, that they are not only liberal, but that it is honest for her thus to live. Ah! there is no honest, no good-minded, virtuous woman in the world, who, if she would reflect a moment, would be willing thus to live at another's expense, or rather, on charity,—spending, but never earning,—consuming, but never producing, in aid of the general fund. Unite such a person with a sober, thinking, prudent, industrious, godly husband, and what will she do, to him, even? If she do not scatter his substance to the winds, and his goodness, like the morning clouds, she will beggar his moral self, poison every cup of pleasure, and strew his path to the grave with briars and thorns. But not so with the good woman. Whatever may conduce to his interest, will be carefully attended to; there will be no idleness, no extravagance, no waste of anything. He will have no need to wrong his neighbors to gratify her demands. She will incite him, if a prince, to no predatory wars, that she may become a partaker of the spoil; she will not demand the sacrifice of the rights of others, that she may live upon their uncom-

Neither was it a fugitive sentiment,—a burst of enthusiastic admiration. He had, himself, often given utterance to a similar thought. Mark the priceless gems with which he so favorably contrasts her. "Her price is far above rubies." A reason for this comparison may be drawn from an inquiry into the nature of those things with which these gems are oftenest connected. In Job, 28 : 18, we find the following: "No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." Also in Prov., 8 : 11, "For wisdom is better than rubies; and all things that may be desired are not to be compared to it." Likewise, 20 : 15, "There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel." In the third chapter of Proverbs, commencing at the 13th verse, we find the following most admirable passage: "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandize of it is better than the merchandize of silver, and the gain thereof, than fine gold. She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her. Length of days is in her right hand, and in her left hand, riches and honor."

The expression, "a virtuous woman," implies a woman of strength. By comparing it with other passages, we find it expressive of moral courage,—strength which cometh from above,—that wisdom which leads to discretion in every act. A similar word to the one here rendered "virtuous," is used in Ex., 18 : 21, "Moreover, thou shalt provide out of all the people *able men*, such as fear God,—men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds; rulers of fifties, and rulers of tens." We here see the character illustrated. Not a weak, delicate, sickly being, who is devoid of all practical knowledge of

the duties of life; but one of an able mind, and an upright heart; one who fears God and conforms to His law.

This verse is evidently the commencement of a poem, suggested by Solomon's exalted idea of the excellencies of a virtuous woman. It consists of twenty-two verses, and after the manner of some of the Psalms, each verse commences with a letter of the Hebrew alphabet, arranged in order, forming, as in many of the writings of the ancients, a beautiful and regularly ascending climax. The verse commences with the introduction of the character, "a virtuous woman;" that is, a woman of strength, of courage, of wisdom. The comparison which follows shows how intimately the poet associated in his mind the character of a virtuous woman and the personification of wisdom, with which the sacred writings, as we see, abound. "For her price is above rubies." Like wisdom, the price of a virtuous woman could not be counted in silver and gold, neither could the most precious things of the earth be given in exchange for her. Rare, almost, as priceless, who can find her? And yet he goes on to describe her character, in its beautiful outline, as though, like Socrates, the contemplation of a perfect statue had led him to the discovery of the great secret of nature's harmonies. Such a vision had passed before him, and he would analyze its parts. He would show the true secret of the combination, that it might become a pattern for all succeeding ages. The same description seems to be abridged and copied into the New Testament. 1 Tim., 2 : 9, 10; 1 Pet., 3 : 1–6. When we consider the importance attached to such a character, we cannot wonder that the wise man dwelt upon it so fully, nor that the apostles thought it worthy of transcribing for the benefit of the world, through the Gospel dispensation.

Dr. Clarke, in commenting on the passage referred to in 1 Tim., 2 : 9, remarks, that the costume of the Grecian

pensated labors. No, "she will do him good, and not evil, all the days of her life." She will counsel him wisely, in regard to his associations, his charities, and all his interests. Like the Shunamite woman, she will secure a blessing to his house by her deeds of hospitality. The beautiful record of this woman's faith, found in 2 Kings, 4 : 9, 10–22, 23, is worthy of consideration.

"And she said unto her husband, Behold, now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither. * * * And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor Sabbath. And she said, It shall be well."

The whole account shows, most beautifully, the conduct and influence of a wise woman. Knowing that it was a privilege as well as a duty, to be hospitable, she had constrained the prophet to come into her house and eat bread. And when she saw that he was a man of God, she felt assured that it would become a blessing to entertain him, and she accordingly said to her husband, "Let us make a little chamber," &c., as in v. 10. She did not say, "Husband, I hope you will not invite home *that man for me* to wait upon, and to put my house in confusion and disorder. Let him go where he can find others to wait upon him. For my part, I do not want the burden."

No, she knew it would bring a blessing to their house to obtain an interest in his prayers. She saw, too, how she might aid the man of God in his labors, by providing a resting-place for him; things comfortable when he jour-

neyed that way. There was a bed for his repose, a table on which he might write, a stool to sit upon, and a candlestick for a light. There is an important lesson of order and propriety, as well as of considerateness, in the arrangement which she suggested. Her husband trusted to her discretion, for he knew that he might do it safely. The result shows how wise he was in thus trusting to her. When the son, who had been given them for this piety of the mother, fell sick and died, we do not find her indulging in uncontrollable grief, but with a strong, yet deeply subdued spirit, looking to the intercessions of the prophet as a source of hope and consolation.

It was not that she lacked maternal tenderness, as the account shows; but a proof of her true wisdom and strong self-control. She did not overwhelm her husband and friends with passionate grief; but with strong faith, even in the deep anguish of her heart, she said, "It shall be well." She sought for her child the most sacred resting-place, even the bed in the prophet's chamber, well judging that there would the holy man find utterance for the most prevailing prayer. And she was right. From that act of faith and hospitality, which led her to prepare a lodging for the faithful and weary prophet, what blessings, even above the common lot of earth, did they receive! Happy the man whose wise-hearted companion is ever ready thus to prepare "a PROPHET'S CHAMBER," and welcome the man of God to their dwelling; that they may be made partakers of the prayers and sympathies of those who hold most intimate communion with Jehovah.

Peter shows also the influence of a virtuous woman. "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may, without the word, be won by the conversation of their wives; while they behold your chaste conversation, coupled with fear; whose adorning, let it not be that outward adorn-

ing of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. For after this manner, in the old time, the holy women, also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel; * * * that your prayers be not hindered."—1 Pet., 3 : 1–7.

This is a most admirable lesson to all, and especially to those wives who themselves think they have found favor with God, while their husbands are not in a state of reconciliation to Him.

So far from counselling her to assert any supremacy, in consequence of her elevation to God, and treating her husband's wishes with disregard, she shows how gentle and lovely Christianity has rendered her. So perfect and amiable is she in her conduct, that even without the preaching of the word, he will be won to the Saviour, by an irresistible attraction. While he beholds her modesty, her propriety, her fidelity to all his interests—her endeavor to grow in favor and knowledge—his heart is led irresistibly to acknowledge the divine agency, which alone could so change her heart; and, from a vain and trifling woman, convert her into a being fitted to be the rational companion of man, in all his pursuits.

She is adorned, truly adorned; but not with perishable ornaments. The beautiful propriety of her character needs no foreign aid to render her attractive. She needs no extravagant apparel, no gold and silver, no glittering gems, no distorted shapes, to render her an object worthy

of his most sincere regard. Indeed, she feels that it would be casting reproach upon the perfect workmanship of her Creator, if she were to seek to render herself attractive by any conformity to the customs of the world, and the dictates of arbitrary fashion. Her own refined taste is sufficient to point out what is really fitting; and her husband is far more ready to pay homage to her true charms, than to the gold and silver with which she was once ornamented.

Did women consider what is really implied in an admiration of extravagant dress, surely, even their *vanity* would revolt at it. The lady who receives one iota of regard, in a fashionable garment, more than she would in a simple, unaffected dress, would, were she *capable* of reflection, see that it is not to herself the compliment is paid, but to those who have manufactured and fashioned her apparel. And would not the thought be humiliating, that the adulation she has courted, often at the expense of justice and humanity, is not paid to her, but to the very ones whom she has wronged? It was not *her* skill that manufactured the material, nor her labor that wrought it into the fantastic shapes which others may admire. Her very praise becomes her degradation.

Not so with the virtuous woman. No gold nor precious gems can add to her intrinsic worth, nor claim for her one thought of admiration. She is far above receiving any additional charm from the mere weeds that wrap her decaying body, for in her heart she possesses a casket of jewels, richer than all the treasures of the earth. The ornament of a nature, which has been restored, by the grace of Jesus, to the same high dignity that was given to woman before the fall, is infinitely superior to every external embellishment. But if her heart is really prepared to sympathize with the Author of all beauty and perfection, she will seldom lack that sense of order and

propriety, that always render the female character truly attractive. Her just taste, and neat unpretending apparel, will recommend her even to the unbeliever.

The female character, thus beautiful in its own unassuming dignity, has not only been the model for all sacred writings, but it has formed the highest ideal of imaginative description. The heroine of romance is always exalted in the estimation of those who trace her fictitious history, in proportion to her resemblance to the model here given. Fenelon, whose pure style, and chaste didactic teaching, through the medium of fiction, surpasses almost every other writer of his age, thus describes a virtuous woman—Antiope, daughter of Idomenus, king of Crete.

"ANTIOPE is gentle, ingenious, prudent; her hands disdain not labor; she foresees things long before they happen; she provides for everything; she knows how to be silent, and to do things regularly, without being in a hurry; she is always employed, but never in confusion, because she does everything at a proper time. The good order of her father's house is her glory, and adorns her more than her beauty. Though she has the care of everything, and is charged with the office of reproving, denying, saving (things which make almost all women hated), yet has she made herself the delight of the whole house; because they find in her neither passion, nor obstinacy, nor levity, nor humor, as in other women. With a single glance, she makes herself understood; and they are afraid to displease her; she gives precise orders, she commands nothing but what may be done, she reproves with gentleness, and encourages when she reproves. Her father's heart rests itself upon her, as a traveler, fainting with the heat of the sun, rests himself upon the tender grass in the shade."

The apostle, after exhorting woman to adorn themselves "with a meek and quiet spirit, which is in the sight of God of great price," goes on to enforce it, by referring to

the example of holy women in former times; those who trusted in God, and had been, for generations, accounted worthy of veneration. Even Sarah, the mother of the chosen people of God, was obedient to Abraham, and treated him with the reverence and respect that would contribute to his honor in the sight of others. She did not look up to him with fear, but she gave him that respect which was becoming, both on his account and her own. She probably realized that, if *she* did not respect him, neither would the rest of her household. And while she thus honored him, "calling him lord," and did it not from any fear, but from true affection and reverence for his virtues and his station, she did not find herself compelled to put on the ornaments of those vain women who surrounded her. She felt that it would not bring favor to him, nor his house. Neither did she exempt herself from the duties of life. "And Abraham hastened into the tent, unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." No, even the princess Sarah was not ashamed to perform the duties of a hospitable wife. "Whose daughters ye are, so long as ye do well, and are not afraid of any amazement." So long as those who profess to love the Lord do really follow after truth and virtue, not because of any fear, but because it is their duty; so long as they are modest in their apparel, faithful in their employments, respectful in their demeanor, so long may they call themselves the daughters of Sarah, even as their husbands, who have proved themselves worthy of like honors, are the *sons* of Abraham. So long will the heart of her husband trust in her, and "she will do him good and not evil all the days of her life."

She not only brings a blessing to the good, but if, like Abigail, she chances to be the wife of some churlish Nabal, who knows no gratitude, and is liable to fall under the

just reproach of all around him, her discreet and timely intercession will save him from the wrath of his enemies, who will say to her, as did David, "Blessed be the Lord God of Israel, who sent thee this day to meet me: And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand."—1 Sam. 25: 32-33. Such wives will generally be appreciated, and their husbands will be led to declare, in very truth, that, though "Houses and riches are the inheritance of fathers, a prudent wife is from the Lord." Nor can they be accounted the daughters of Sarah, unless they follow her example, and seek the true interest of all their house. A slothful, arrogant, vain woman, can claim no right to this inheritance. She has no spiritual affinity with the chosen of God, she does nothing to advance her race, and so far from being entitled to favor, merits only reproach, as too indolent, too cowardly, to burst the chains with which she is bound. Subjection to the dominion of her husband, physical pain, and moral degradation, are still her chosen lot.

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## SECTION II.

### *Her Particular Virtues.*

After the *general* description with which the poem from which we quote opens, the writer goes on to specify her *particular* virtues. Among the most prominent, he seems to rank her industry and capacity for business. Indeed, this follows as a consequence of her wisdom: "She seeketh wool and flax, and worketh willingly with her hands." Prov. 31: 13. The more literal translation would render it—"She works with the counsel or delight of her hands;"

Not as though it were a burthen imposed, but a privilege and a pleasure.

So far from repining at the allotment of labor, it gives a double zest to her existence. Here is scope for the exercise of her genius and taste. She can gratify her desire to see skillfully wrought garments, and at the same time, be guilty of no wrong. God has given her capacities that require this very exercise to make her happy. Every taste, every endowment, which we receive from Him, is a voice demanding full scope for its utterance. The nature of woman finds its true and appropriate sphere, in seeking "wool and flax," and manufacturing them in the most useful and skillful manner, for the use of her family and friends. And it is also a precious privilege to the benevolent heart, to have a spare garment that may be given to the poor and needy, when it sees them pinched with want. The woman who thus works, may innocently give, for she robs not others that she may seem generous.

A willingness to be useful seems to have been looked upon in the days of Abraham as a choice qualification in a wife. When he sent his servant to seek a companion for his son Isaac, we find the pious man offering up the following prayer: "And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness to my master Abraham. Behold I stand here by the well of water, and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel, to whom I shall say, Let down thy pitcher, I pray thee, that I may drink: and she shall say, Drink; and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master."—Gen. 24: 12–14. How remarkably and speedily was this prayer answered, even in its minute details.

In all the grace of an oriental woman, Rebecca passed down before him to the well, and brought up her pitcher, filled with water, when he asked her for a cooling draught; after which, she proffered her services to draw water for the camels also. This was not because she was too poor to afford servants, for, when sent from her father's house to become the wife of Isaac, and the mother of a numerous and powerful people, she was accompanied by her nurse, a tried and faithful woman.

Jacob, also, first saw and admired the graces of Rachel, when she came, a humble shepherdess, to draw water for her father's flock.

So also the wife of Moses, one of the daughters of the priest, or as it might more appropriately be rendered the princess of Midian, was a shepherdess, and tended her father's flocks. Ruth, too, the beautiful Moabitess, whose virtues charmed the wealthy Boaz, was not ashamed to glean in the field. Though she was the prospective mother of the royal house of Israel, yet God did not look upon her willingness to engage in the most humble toil as beneath her dignity. Nor did Boaz treat her with contempt on that account, as we learn from his own words, "For all the city of my people doth know that thou art a virtuous woman."

But one of the most touching accounts that we have of female industry and excellence is found in Acts 9 : 39. "Then Peter arose, and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him, weeping, and showing the coats and garments which Dorcas made while she was with them." No wonder the poor widows of Joppa mourned the loss of Dorcas! She had devoted her life to the relief of their necessities. She had not spent it in any selfish pursuits; and now that her spirit had departed, they could hold up the coats and garments which she had made, as

living testimonials of her labors of love and mercy. Ah! she was indeed "full of good works and almsdeeds, which she did," as here attested.

No wonder, too, that the apostle should exercise even his power to work miracles, to bring again such a spirit from the dead. Would that a miracle of redeeming love might even now be wrought, to bring again to earth myriads of such self-denying spirits. How bright and lovely would this world shortly become, were every woman thus to seek employment, ministering to the necessities of the needy, and seeking to relieve the sorrows of the suffering! Her own home would be the abode of peace and plenty, and her ears would not be pained by listening to importunities of the despairing. She would not enter upon her labors heartlessly, but it would be appropriately said of her, "She seeketh wool and flax, and worketh willingly with her hands."

"She is like the merchant's ship, she bringeth her food from afar," ver. 14. See here a mark of her enterprise. The commerce of her nation is increased by her labors, so that the state may justly pride itself in such a woman. She has something to dispose of, as well as to purchase. It is bought as a fruit of her own labors, and not as the earnings of others. She does not continually demand, and never seek to supply her necessities. Like a merchant's ship, she goes as well as returns laden. She can afford to supply her table with those varieties of foreign food which the slothful cannot, because she has something to give in exchange. Happy the land, whose women, like her, are not a burthen upon its soil. Well may it rejoice in them, when they combine modesty and propriety with that spirit of enterprise and courage which lead to the extension of commerce, and the cultivation of the arts, which industry alone can sustain. Such a woman can never be slothful, nor will she complain of lassitude and *ennui*.

"She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens," ver. 15. She is not wearied and exhausted with the frivolities of life. Her evenings have not been spent in dissipating amusements, so that the poor exhausted body demands repose long after the morning light appears; no, she is braced with hope and toil; and, before the morning dawn, she has prepared for her household their necessary repast, that they may enter early upon the active duties of the day. She realizes the full import of the injunction, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecc. 9: 10. Whatever duties her condition imposes, she makes haste to perform, while the day of life lasts; she does not seek to excuse herself from doing anything which God requires. She knows that the complete harmony of God's arrangements will not allot a second probation, in which she can perform the duties belonging to this. Every day has its assigned labor, and when her days on earth are closed, she will be among those who will hear the welcome plaudit of our Heavenly Father, "Well done, good and faithful servant." Like her blessed Saviour, she rises before day, that she may hold sweet communion with God. With the earliest dews of the morning, her chastened aspirations to Heaven ascend, that the labors of the day may be faithfully performed. Her simple attire does not impose a tax of weary hours for its adjustment. Her precious moments are not wasted at her toilet, compressing her body, and twisting her ringlets, that she may substitute deformity for the perfect grace with which her Heavenly Father has adorned her. She can labor, and that with pleasure, since her vital energies have never been crushed by the unnatural compressions which the votaries of fashion mistake for beauty. Were she journeying, it would not be

necessary to call her, hours before the time, in order that she might be ready for her departure. She is not burdened with an amount of clothing which might with more propriety be divided among her whole household. Her sense of propriety dictates a more becoming attire, and, at the same time, one which requires the least possible labor to put it on. She realizes that an immortal spirit has a higher work to perform, than the fantastic adorning of this perishable tenement.

"Not slothful in business, fervent in spirit; serving the Lord." She realizes that industry is a duty, and that slothfulness is an abomination in the sight of God. With a cheerful, prayerful heart, she pursues her labors, knowing that this is most acceptable to God. Truly wise is she, who thus fulfils the obligations imposed upon her! "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season."

"She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard," ver. 16. Ah! how unlike the character of a modern, fashionable woman! She not only sought wool and flax with which to clothe her children, and servants, and brought her food from afar by her enterprise, but she was enabled to extend and beautify their possessions. Instead of consuming the avails of her husband's industry, and frittering away her time in a most useless manner, she supplied her own necessities, and was ready to aid him in extending his dominions, so that he might have wherewith to serve the Lord more abundantly. And after the field had been purchased, she could, with the fruit of her hands, hire some one to plant a vineyard, that their table might be supplied with cheap and wholesome delicacies. How much of the practical art of life did this woman understand; and how useful were her suggestions to her husband! Well might

his heart safely confide in her. Like Achsah the daughter of Caleb, she looked well to the interests of her husband, acknowledging that his interest was paramount to that of her father's. "And Othniel, the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah, his daughter, to wife. And it came to pass as she came unto him, that she moved him to ask of her father a field; and she lighted off her ass; and Caleb said unto her, What wouldest thou? who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper and the nether springs." Josh. 15: 17–19. How important is such a character to a man whose time and attention are necessarily occupied in the discharge of public duties, whether civil, political, or religious. It has often been exemplified in the lives of eminent divines, as well as in the characters and attainments of statesmen.

The character of the wife of Jonathan Edwards beautifully illustrates this. "Soon after his settlement at Northampton, he was united in marriage to Miss Sarah Pierpont, of New Haven, a young lady of singular beauty, intelligence, and piety; and admirably fitted to be the companion of such a man as President Edwards. Their union, which was a remarkably happy one, and the fruits of which were eleven children, three sons and eight daughters, continued thirty years, and was terminated by President Edward's death at Princeton, New Jersey, which was soon followed by that of Mrs. Edwards.

"She was early a subject of grace, and in the days of her childhood, was favored with uncommon views and exercises. She was often so absorbed in contemplation of the beauty and glory of God in Christ, as to forget earth, and earthy things, and seemed to be partaking of the views, and joys, and bliss, which are commonly, though erroneously, thought to be reserved almost exclusively

for heaven; but in her case were of as long continuance as if they were the proffered privilege of every Christian, at all times, and under all circumstances. * * * *

"She was a lady of rare combination of excellencies; and each separately shone with great brightness. She looked well to the ways of her household, as, in the absence of her husband's attention to them, it was indeed necessary she should do; and his delight was emphatically in her. Her daughters reflected honor on their mother's training and care. Accomplished, yet industrious and attentive to the duties connected with the entire care of a large family, and the station of a minister's companion,—fitted to sympathize with her husband's intellectual and devotional abstractions, yet, at the same time, affable, courteous, and condescending, she was to him an invaluable partner, and to her children an inestimable *guide*."

Who can tell how many ransomed souls owed their salvation, through the ministrations of that eminent divine, to her prudent care and attention to his interests, so that he was seldom diverted from the great work before him,—the salvation of his fellow-beings? And she could not only attend to *all* the regular duties of her family, even to the purchase of every article consumed, but aid in the study, as emergencies demanded. Blessed, thrice blessed woman,—still with the great man, welcoming the return of ransomed souls, as the fruit of their uncommon labors.

Many eminent statesmen have acknowledged that they owed much of their influence to the discretion and encouragement of their wives. Who can look upon such characters as Lady Washington, Madame La Fayette, and her benevolent daughter, Madame Lasteyrie, and others, and not feel that the world owes to such women a debt of gratitude, equal to that paid to heroes and statesmen?

Truly, their good deeds should be spoken of as a memorial of them throughout all the world, in all ages.

There is another thought, intimately connected with this subject, that we must not omit to mention. The wise woman here described, is not only able and willing to work herself, but she is able to extend her operations, so as to employ others. How much suffering and vice might be prevented, by giving suitable employment and just compensation to the poor and degraded! How many sink into vice and infamy, for want of proper employment, by which to earn an honorable living! There are comparatively few among the poorer classes who are not willing to supply their own wants, if they can be properly employed. Low as human nature has fallen, it still takes some violence so to degrade it that it will voluntarily forego the respect of fellow-beings. The haunts of vice are too often peopled with those who might have been honorable members of society, had some kindly, directing hand marked out for them a sphere of labor. In our imperfect state, all have not the gift to discern what is likely to be most useful to them, nor have they the means of furnishing the needful materials for entering upon the most suitable occupation. How much good can the prudent woman often effect by laying out labor for others; directing their energies in a proper channel, and leading them to see how preferable industry and dependence upon one's own powers are to idleness and guilt. When Christ wished to gain the confidence of sinners, he was wont to do them temporal good.

It is to be feared that many estimable women do not enough consider this example of their blessed Lord. They do not realize how hard it is for a person, crushed by suffering and poverty, to become either morally or physically elevated, where there is no kind one to guide the weak and wavering footsteps. How often, indeed,

may the deepest degradation be traced to bodily suffering, in the shape of poverty and destitution. The spirit had not the strength of Jesus to sustain it, and it fell a prey to vice, as the only known way of escaping the pangs of want. The refined and the wealthy, instead of reaching forth a hand to rescue, have loaded them with reproach and contempt, and turned from them with bitter scorn, and declaring, by the act, "I am holier than thou." We judge them not; there is One who will judge between them; who is competent to decide which is the more guilty —the souls that had not strength to suffer the pangs of hunger and cold, rather than dishonor; or those who, having it in their power to furnish them with honorable motives, by employing them in useful labor, refuse to them the true, high, and ennobling "charity of wages."

God dealt not thus with our fallen race. He saw how naturally idleness would lead to vice, and ordained man's wants as incentives to virtue; but He did not leave him to toil without just reward. He did not deprive him of the sovereignty of the earth, but while He enforced the condition of industry, gave him means of obeying it. And seeing that man was still too blind to learn his duties from his necessities, the law from Sinai was given, and afterwards the bright example of his Son, as well as his atoning sacrifice. If we would imitate our Saviour in this, we must first seek to employ all hands, so far that the poor shall not be tempted and degraded by want; and then they can listen to our exhortations and our prayers. It may often seem more convenient to give a dollar than to furnish the labor by which it is earned; but while an individual is in a condition to earn, it is far from being as useful and commendable a charity, to give the money without the labor, as with it. When you have shown a poor person how to earn a subsistence, you have done a double charity. You have not only procured a supply for pre-

sent necessities, but you have given him to understand his own powers. This is the highest aim of all true benevolence; not simply to open your purse to supply the passing wants of the needy, but to show them how they may avoid want.

To accomplish this, it may become necessary to lend for a time, and, in some instances, give, and to give largely; still, the great object of charity should be, to teach men, women, and children, how God designs them to live by the labor of their own hands. And how useful is the woman who can devise means thus to provide for the poor around her. Such an one may truly say, as did Job, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."

We know that there are many women, enjoying the pleasures and so-called refinements of this life, who, if asked to employ the poor, would declare that they could not afford it. Cannot afford it? Why, they afford to hire the fashionable dress-maker, to cut and make their own and their children's dresses, and yet cannot save that poor widow and her daughters from the temptation and misery that environ them, by furnishing honorable labor. Cannot afford it, indeed! A rare instance this of economy and self-denial! If none but an admitted priestess of fashion can cut and fit her robes, let her, at least, set the poor widow and daughters to make them. Perhaps they will not be finished with all the professional skill that you might desire; but be assured, you will always prefer the garment that has been in any way instrumental in relieving human suffering, and in adding another motive to the wretched and sorrowing, to persevere in the way of industry and virtue. Were there no other motive to incite

woman to acts of benevolence and enterprise, the blessings which she brings to the poor in this manner, would be amply sufficient. But these are by no means all; no, not a tithe of those which she brings to the world, by a prudent use of her heaven-bestowed energies. She aids in binding together the distant portions of the earth, by the mutual dependencies of commerce, thus strengthening the motives to peace and universal harmony; and leading, by an extension of intercourse with other nations, to a more general acknowledgment of human brotherhood, and a more earnest desire for the spread of our peculiar blessings. A highway to the remotest regions of the earth is thus opened, and a friendly intercourse commenced, which, by wisdom, may be made in the highest degree subservient to the interests of morality and virtue. The commerce which their industry aids in extending and sustaining, demands the facilities of steam and electricity; and by means of these agents, how speedily, even swifter than on the wings of the wind, may the word of divine truth be carried to the remotest lands.

Should any woman be tempted to sit down in supine indulgence and ease, let her look at these things; let her see how heaven has appointed to her the high and holy mission of self-denying labors; and what she may contribute by it to the highest good of the world. No longer a subordinate agent in the restoration of the earth, the sphere assigned her is equal, in importance, to that of man, and, if rightly filled, will be as eminently blessed of God. How highly culpable, then, is that woman, who sits down without using her powers, either of body or mind, for her own good or that of others! In the day of final account, will not she be found among those who have buried their Lord's money in the earth, and who attempt to justify themselves by saying, "I knew thee, that thou wert an austere man, gathering where thou hast not strewn, and

reaping where thou hast not sowed?" This subterfuge will be swept away, with every other refuge of lies, and the soul will stand up, a robber and murderer before God, because it has wasted the treasures of his bounty, and refused to deliver from death the needy and suffering.

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## SECTION III.

*The subject continued.*

"She girdeth her loins with strength, and strengtheneth her arms," ver. 17.

The wise woman who has, by industry and economy, thus fulfilled the obligation which her condition imposes, is not a sufferer from the bodily weakness which is inseparably connected with idleness and luxury. In this we see the wisdom, as well as mercy, of our Heavenly Father. He has not required of us duties which do not bring, in themselves, a sure reward. Nothing so invigorates the body as the cheerful performance of useful labor. She who toils in hope of bettering her own condition, or adding to the comfort of her husband and children, the well-being of her neighbors, and the interest and respectability of her country, will seldom be a sufferer from those bodily ills of which the fashionable so often complain; for it is difficult to find a woman, devoted to ease and fashion, who is not habitually, to some extent, an invalid.

We know that such a woman cannot be said to live strictly a life of ease; but she is far from enjoying that exercise which health of body and peace of mind require. God has so intimately connected these two things, peace of mind and health of body, that no one can truly possess the one, without due regard to the wants of the other.

There may be, in our fallen state, certain hereditary peculiarities of constitution, which, independently of our own disobedience, will prevent a perfect enjoyment of that strength which God originally designed for us: yet even this does not seem to free us entirely from the penalty. The mind may labor under no sense of guilt, yet it is a stranger to the high enjoyment it might have known, but for the want of physical strength. The iniquity of parents is thus often fearfully visited upon children and children's children. The woman who possesses true wisdom is not indifferent to this consideration, and, for the sake of her posterity, as well as for her own good, "She girdeth her loins with strength, and strengtheneth her arms."

This connection between physical law and a capacity for obedience to the highest moral requirements, should not be overlooked. God would never have assigned to men and women the sovereignty and consequent care of the whole terrestrial creation, without giving them strength for the performance of the duties which a perfect fulfillment of all their godlike efforts implied. We lay it down as an incontrovertible, general axiom, that, without physical strength, men and women cannot fully discharge the duties which their relations imply.

This being admitted, as we think it must be, by all who consider the true nature of this sovereignty, it follows that we are as truly bound to seek the physical strength of ourselves and our offspring, as their highest mental and moral attainments. This we shall see by a moment's reflection. The wisest mind may suggest, but where will the improvement commence, unless there is strength to carry out its suggestions? The most philanthropic heart may desire, but who will carry the glad tidings of salvation to distant climes, unless the spirit is enshrined in a body capable of enduring hardships and exposures? Do mothers, who bring up their daughters so delicately that they have not

strength to perform labor, fully realize what they are doing? Do they consider how they are robbing God of services which he demands for the good of our race? He may call upon them to go as the missionaries of the cross, but, alas! they could never brave the toils and dangers, because they have lived in ease and luxury. Must not God look upon such as unfaithful stewards of his bounty and trust? nay, rather as objects of the most contemptible weakness, who glory in their shame?

They are weak, too weak to labor for the renovation of the world, either at home or abroad. Is a poor neighbor sick and suffering? They are not able to visit her, and minister to her necessities. They are too *delicate*. Shame on that weakness and delicacy which your own sins have brought upon you. Had you labored, and had you required it of your household, your children would not have been too weak to watch by the bed of the suffering, and to minister, with a strong hand, to the necessities of the afflicted. Never make mention of such an excuse without a blush of shame, that you have been in such very deed a robber. Had you encouraged your daughters, by precept and example, they would have considered it one of their highest joys to visit the afflicted—keep clean and tidy the apartments of the sick—to make soft and smooth the bed of the invalid, and, with their own hands, prepare the palatable dish, made even more welcome by their elastic step and glowing countenance. The weakness of the present race, especially of American women, is our reproach, not as some falsely suppose, our glory. To do the work of him that sent us, we need strength, capacity for labor, and an intimate knowledge of the arts of life. The woman, who is thus furnished, may go to any land, and in all capacities, be alike useful and honored. But this can never be realized unless "she worketh willingly with her hands." There is no avoiding it; if woman would return

to her own true position in society, she must work, and that, too, cheerfully, hopefully, usefully, and as far as possible, skillfully.

This is not only the dictate of nature, but the express command of God, as we have seen. How abhorrent the idea, that, instead of ministering to the true good of her race, woman should ever consent to be a consumer of the bounties of heaven, while refusing that labor which is needed to supply her own wants, and those of her house. The bees well know how to dispose of such characters. When they find their drones incorrigible, they slaughter them. So God has given a law which would as effectually cut off all individuals who refuse to labor, in some way, for their support. If they will not labor, neither shall they eat. He takes the strength they refuse to use, and forbids that his bounty shall be consumed by them.

There is another consideration, which, though implied in what has been said, we feel bound to notice more fully, lest some minds should make the wrong deduction. Though moral and physical energies are not, in all instances, necessarily connected, yet, where bodily strength has been sought, through a spirit of obedience to the Divine will, it is hardly possible that it should not be attended with a high spiritual courage, that will be enabled to set aside, or to triumph over, all obstacles in the way of duty.

A soul that can subdue its own selfishness, control the indolence of the body, and bring it into conformity to the highest physical law, has already exhibited a moral courage adequate to triumph over every external foe. "He that is slow to anger, is better than the mighty; and he that ruleth his spirit than he that taketh a city." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It is truly a great thing to obtain

this victory. But when gained, what powers does it not give? even greater than the strength of the conqueror.

Uninspired wisdom was able to discern that this strength and courage were nearly allied; and, among the most wise of the ancients, it became a prominent feature, in the education of their children, to teach them, by despising pain and hardships, and enduring toil and privations, the first elements of manly fortitude. Among the ancient Spartans, the first object of education seems to have been to mature characters that would be strong and self-sustained under all circumstances. They taught that a parent had no right to bring up a child to burden the state with its vices and weaknesses. They must be strong and provident men, who were worthy of the care taken of them by their friends in youth, and of the protection of the state. They, in some instances, carried this to an extreme, bordering on barbarity, but still there is much of wisdom in many of their primary suggestions.

So far from suffering parents to disgrace the nation, by bringing up unworthy children, their laws provided that as soon as an infant was born, he should be presented to the assembly of the most aged persons of the tribe to which his family belonged. If they did not judge it expedient, either for himself, or the republic that he should enjoy a long life, he was cast out to perish. If he appeared healthy and well formed, he was chosen, in the name of his country, to be thereafter one of its defenders.

If the father refused to have him educated according to the laws, he himself was deprived of the rights of a citizen. The regulations to which their youth were subjected, became from time to time, more rigid. They were accustomed to the most hardy enterprises, and to the utmost denial of their appetites and passions, that, if called upon to defend their country, they might be both strong and courageous.

Shall Christian communities be less mindful of their duties than Pagan? Shall they suffer their children to grow up in indolence and ease, forgetting the first laws of their being, and the high obligations they owe to their country, to the world, and to God? What parents have a right to bring up sons or daughters to be a disgrace to themselves, a curse to their land, a reproach to the world, and rebels against God? None. The customs of society can neither justify, nor exculpate them. They are wrong, and must be opposed by precept and example. Were they right, your warfare would be ended. The world would have submitted to its lawful sovereign.

We trust no one will pass by this subject, without fully considering it in all its bearings, physical, moral, intellectual, and spiritual. Think how God is robbed of the just services of multitudes who might now be laboring in his vineyard, had they been bred to toil, to patient endurance of hardships, and consequently, to that physical capacity and moral courage, which would have made them victorious over every obstacle to the progress of truth, and the performance of duty.

Think, too, of a community, governed by no higher motives than patriotism, setting an example of higher consistency than those who have, for generations, been forming national character, under the influence of a religion, which enjoins the highest obedience to divine law, sanctioned by the holiest motives, and guarded by most severe penalties.

These things ought not so to be. The doctrines of truth should be better understood, and more faithfully obeyed. Woman must no longer think that a frail sickly body is a glory to her, and utter ignorance of the important arts of life her highest ornament. Again, we say, let her gird her loins with strength, and strengthen her arms for the faithful performance of all the duties of her terrestrial existence.

Blessed, thrice blessed, will the world become, when woman throughout Christendom is ready thus to toil, thus to deny herself, that she may take her place, as a companion of man. The nations will no longer be doomed to darkness and moral desolation, but the glad tidings of a crucified and ascended Saviour will be carried to every land. The weary missionary will find all his labors lightened by her prudent care; his success more than doubled through her wise counsel. Those works which a few rare women, like Mrs. Judson, Mrs. Newell, and the devoted missionaries of the western islands, have commenced, will then become common; and instead of complaining that their daughters have not the strength necessary for the work, the holy women of the Church will say, Here are our daughters, inured to labor, instructed in every useful art and science, self-denying, and obedient to their Creator; we yield them up, a cheerful offering on the altar of duty, and feel that it is our highest joy to consecrate them to the good of the world.

"She perceiveth that her merchandize is good, her candle goeth not out by night," ver. 18.

This can hardly imply that she kept late hours, for we have seen that she arose while it was yet night, to prepare for the wants of her household. It would rather seem parallel to the parable of the wise virgins, who left their lamps trimmed and burning. Her merchandize was good; she could dispose of the fruit of her labor as she chose, and want and inconvenience found no place in her house. Her home was not the abode of darkness and poverty; she labored in hope, as did all her household, and it was meet that her candle should not go out by night. Like those on whom the favor of God shone, in former times, though darkness surrounded and enveloped the abodes of his enemies, still was there light in hers. Like Job, in the days of his prosperity, the light of the Lord was continually

her guide. Though the wings of the darkest night should brood over such a one, still the light within is not extinguished. A heavenly radiance illumes her path, and she can say, "Though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me."

"She layeth her hands to the spindle, and her hands hold the distaff," ver. 19.

In ancient times, spinning was accounted one of the most honorable employments in which women could engage. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom, spun goat's hair."—Ex. 35 : 25, 26.

Among the Athenians, it constituted a material part of their education, that they should learn to spin. Among the Romans, the occupation was deemed honorable, even for the Empress and her daughters. Augustus is said to have seldom worn anything, except the manufacture of his wife, his daughter, sister, and nieces; at least for his domestic robes. At a marriage ceremony, when the hymeneal procession led the bride to the home of her husband, she was followed by maid-servants with a distaff, a spindle, and wool, intimating that she was to spin, as the Roman matrons did of old, and as some of the most illustrious have done in later times.

A newly married woman was called "Caia," from Caia Coecilia, or Tanaquil, the wife of Tarquinius Priscus, who is said to have been an excellent spinster and housewife. Her spindle and distaff were kept in the temple of Largus or Hercules. They were looked upon as sacred relics of feminine greatness, even after Rome became luxurious and degenerate.

It is believed that a knowledge of the arts of spinning

and weaving have, at some period, constituted the highest glory of the noblest women of nearly every nation of Europe. Catharine of Russia, whose descendants are represented as almost the only royal race that have escaped physical and mental deterioration, was once occupied at the spinning wheel. She is said to have followed that occupation, in connection with her aged parent, and to have combined with it those literary pursuits that so highly distinguished the illustrious Empress. While her mother spun, she read aloud to her from some useful book, and when her parent was weary, she resumed the wheel, and the old lady the volume; and thus the physical and mental education of the unpretending girl steadily advanced, hand in hand.

Some modern ladies would think it a serious interruption to their literary and ornamental pursuits, to combine with them the exercise of useful labor; but this is a mistake. That is precisely the exercise best calculated to counteract the mischief done to the system by an inactive, sedentary life. A few years ago, comparatively, physicians would prescribe moderate exercise at the spinning wheel, as one of the best remedies for weakness, lassitude, pain in the side, and kindred diseases, the result of idleness and vice. Did the victims of indolence know how easily their maladies might be removed, by laying their hands to the distaff, they would be ready to cast aside their false customs, and, with the glee of olden times, resume this honorable, as well as needful occupation. It need not be said that cotton and woollen jennies do away with this necessity. They do so only in part; and where they do, other useful employments must be substituted.

Certainly an American woman, who in the least values the institutions of her country, should be the last to banish from home the spinning wheel, which was as truly an instrument in the hands of her mother, wielded skillfully for

the defence of her country, as was the sword in the hands of the brave champions of freedom. While their husbands, brothers, and sons, fought the battles of their country, they were clad in the garments which patriotic matrons made with their own hands. And it has hardly passed the memory of the ancients among us, since Boston Common presented the noble spectacle of three hundred spinning wheels, which uttered their musical cadence to the skillful playing of the fairest hands. Alas for the degeneracy of our own time! when there are scores of the young cities of the west, where the music of the spinning wheel has never wakened a gladsome echo; and the daughters, even of the poor, spend their mornings in sauntering through the streets, looking in at the shops to get a complacent bow from the pale clerk behind the counter, or a still more agreeable one, from the enterprising young merchant himself. Consumers, but not producers, they squander the time and the strength which God designed them to use in his service, in alleviating the cares and woes of the world, refusing to fulfil the mission on which He sent them, they live dishonored, and die unmourned.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy," ver. 20.

How truly amiable was this virtuous woman, and what blessings did she secure to her house, by her benevolent deeds. When the poor made known their sorrows, how freely and cheerfully did she relieve them. Nor did she wait to be importuned. She reached forth her hand beyond the narrow circle of her personal acquaintance, and wherever she found suffering humanity, she provided for its wants. Like the glorious Pattern which she followed, the wretched, whom she had relieved, loved her, because she first loved them. Would that her bright example might oftener be emulated, that the poor and perishing of earth might be sought out and relieved, without sub-

jecting their spirits to the degradation of importuning the charity of their fellow-beings.

How little do the children of luxury realize the bitter struggles it may have cost the suffering to overcome the delicacy of their feelings, so far as to seek the aid of strangers! O how many have tasted the last dregs in the cup of want, rather than to seek the aid of charity! Had the hands of all the prosperous in the world been stretched out to them, nay, even reached after them to see that they were supplied with all things needful, how many sad hearts had been made to rejoice; and how many had returned from the paths of sin and death! Alas, that we should be so selfish and hardened, as to consider the wants of others, only when forced by their importunities to acknowledge their claims. Let us be more like our Divine Master:—

> "Dispensing good where'er He came,
> The labor of his life was love;
> O, if we love the Savior's name,
> Let this Divine example move.
> O how benevolent and kind!
> How mild, how ready to forgive!
> Be this the temper of our minds,
> And these the rules by which we live."

If we realized how precious are the promises to such as delight to succor the necessitous, we could not willingly be denied them. We should lay aside every selfish consideration; as the apostle said, "Covet earnestly the best gifts." Let us again turn to the pages of inspiration, and see what a fund of blessings God has provided for the liberal soul.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Ps. 41 : 1. "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou

knowest not what evils are upon the earth."—Eccl. 11: 1, 2. "For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always." "He that hath a bountiful eye, shall be blessed; for he giveth of his bread to the poor."—Prov. 22: 9. "He that giveth unto the poor, shall not lack; but he that hideth his eye, shall have many a curse."—Prov. 28: 27. "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again."—Prov. 19: 17. "Every man, according as he hath purposed in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9: 7.

Beloved, read these precious promises, and say if they are not worthy the generous efforts of your heart and hands. Look back upon your past lives, and bear witness, if you have ever found God slack to perform his word. Has He not more than paid for all the toil and suffering you may have been called to endure, in order to relieve the necessities of others? When have you ever performed a generous deed, that has not brought you a richer reward in your own spirit, than you felt yourself entitled to claim? And if tried by the vicissitudes and sufferings incident to our imperfect state, has God ever failed to succor you in this your time of need? Bear witness to his want of faithfulness, if you have ever found him unfaithful; but if he has always proved more than faithful to perform his word, bear testimony, not with your lips alone, but in your deeds of kindness and mercy to others. Reach forth your hands to the needy, consider their necessities, provide for them labor, such as they can perform, if they are in health; and if sick and afflicted, open your hand and administer comfort, with the full and implicit confidence that if you lend to the Lord, he will repay you in kindness, should you ever be in like circumstances,

and more than repay you, even should you never suffer want. The blessings of Israel's God will rest upon your possessions; and the prayers of the poor and needy will rise, like incense, before him, imploring his grace to rest upon you.

Such a character seems to be peculiarly the object of God's complacent regard. He loves to shower his choicest blessings upon the heads of such; but how differently does He regard those who refuse the pleadings of his love, deny the common claims of humanity, and withhold from the needy the consolations of kind words and charitable deeds. Even against his chosen people, the severest judgments of God were denounced, because that, in their pride and fullness, they refused to consider the poor.

"She is not afraid of the snow for her household; for all her household are clothed with scarlet," ver. 21.

Here is another sure vindication of her practical good-sense. Her family are clothed with garments adapted to the season. Her daughters are not clad in such delicate fabrics, that they must necessarily suffer from the least exposure. Strong woollen garments, dyed as skillfully as a Tyrian would have done it, and all with the labor of their own hands, constitute the apparel of her household. So, doubtless, of the shoes and stockings on their feet. They were such, that Norwegian mountains would not intimidate the wearers, or keep them from duty. What a striking contrast to the clothing of the great mass of women, at the present day. Perhaps we may not inappropriately refer to some of the preposterous customs of our own times, and show how utterly at variance they are with the wisdom of this "pattern woman," and how truly destructive of the best interests of humanity.

Remark, first, she made the garments which she wore, and in which she clad her household. She did not waste her time in idleness, nor consume it in trivial pursuits.

Her dress did not require constant alterations, nor were months in each year taken up in making, and keeping in order, merely ornamental portions of her apparel. There were no half dozen caps to be taken to pieces, washed, starched, and trimmed, and remade every week; and an equal quantity of ruffles, and other ornaments. Her time was too precious to be thus consumed; therefore, her garments were plain, and substantial, and fitting. She was not wanting in good taste, nor in that variety and richness of apparel, that might be deemed appropriate to any condition, but she did not make the adorning of her person a chief object of pursuit. All that could be deemed appropriate to her station in life, as the wife of one who was "known among the elders of the land," she carefully provided, understanding how to secure comfort, taste and elegance, without violating the laws of health, and robbing her Creator of those services which he requires.

How few of the fashionable families of the present day manufacture the garments which they wear, or even *make* them with their own hands, when the material is purchased by the labor of others. We know the plea, that it is cheaper to buy than to make. Ah, *cheaper*, indeed! Cheaper to waste your time, squander your energies, become pale and enervated; cheaper, for want of healthy exercise and stimulating motive, to sink to an early grave, and, in the Judgment, answer for your impious delinquency! Where will be the blessings for almsdeeds and works of mercy? What orphans will bless you for more than a mother's love? what shivering outcasts, for the warm garment which your own hands have prepared?—What darkened soul for the light of knowledge which your patient, self-denying labors have imparted to his understanding? Who, even of your household, will rise up and call you blessed?

Ah, we see your views of life do not embrace this as duty.

It is very well, say you, for the over-philanthropic, but we do not choose to be considered fanatics or monomaniacs. These things are not essential to salvation,—they are rather works of supererogation. Such works may do for the low and vulgar, but do not name them to the wealthy and refined.

Wealthy and refined! as though God knew a distinction among his children, and had given to one the right to appropriate all the comforts, luxuries, and extravagances of the world to herself, while to another, he had denied even its common bounties. Poor souls, who know not that you are poor, blind, and naked; depending upon him for the boon of life, and for every appendage of it. This property, which you thus grasp, is not yours. You have no right to consume it upon your lusts. God gave you hands with which to earn your own living, not a mouth merely, that you might consume the avails of the labor of others. He gave you a body, that it might become a fit temple for the residence of his Spirit; not an idol shrine, upon which to offer daily oblations to your own vanity. "What! know ye not that your body is the temple of the Holy Ghost which is in you; * * and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's."—1 Cor. 6 : 19, 20.

This, you will be forced to admit, is Scripture teaching. "Ye are not your own." Have you a right to mar God's workmanship, destroy its symmetry, and unfit it for the sphere in which he has destined it to move? When God created men and women, think you he needed advice from the work of his own hand, in regard to the proportion of the structure, or the duties to be assigned to the beings he would create? And what else is implied by your unnatural distortions, occasioned by the various fashions to which you conform? Did not God create woman to be a help, meet for man? What, but a con-

tempt for his arrangement, and impeachment of his wisdom, is implied, by seeking to withdraw her from her sphere, and render her body too weak, too much cumbered and cramped to work, and her mind too simple to discharge the practical obligations of a mother, a wife, a companion—to sympathize in the elevated, moral, and intellectual attainments of the good and the wise? Can that parent be guiltless who suffers her child to conform to those fashions which sacrifice health and everything desirable in life?

Such fashions do exist, and the penalty incurred by following them is truly fearful. How often do we read accounts of deaths occasioned by unnatural compression of the waist,—that portion of the body which, of all others, should be left to the fullest development, because life itself depends upon the free action of the vital organs. A testimony has long been borne against it, and we are glad to know that it has not been altogether in vain.

There is, at this time, a custom, the prevalence of which threatens perhaps equal mischief. Not content with the graceful proportions of the body which their Creator gave them, fashionable women have suffered themselves to be deformed by the perverted taste of the dress-maker, till we are at a loss to know whether they are not a species of human camel—the only animal bearing the distinguishing hump, without putting it to any valuable use. They carry burdens, to be sure; but who is benefitted by the weariness the poor creatures suffer? None but the doctor, the dress and coffin-makers, and grave-digger, will, we fear, ever be benefitted, either in purse, body, or soul. We had felt almost disposed to touch this subject but delicately, knowing how sensitive ladies are upon this point; but the statement of a friend has led us to feel that it must be mentioned, not only to reprove it now, but that it may remain a warning beacon to future ages. It is

stated that one physician in New York alone, has had six hundred young ladies under his professional care, who were afflicted with diseased spine, kidneys, etc., which he attributes to the custom of wearing such an enormous amount of clothing. Many of them, he says, will not be able to leave their beds for months from this hurtful and foolish fashion.

Mothers, look at this. You have suffered your daughters to commit this gross violation of physical law; and, in many instances, too, though professing godliness, you have even set the pernicious example, at the expense recently of an uncommon number of premature deaths. On you, then, will the responsibility rest. To God must you answer for this sinful waste of life, apparel, and of those means which he designed for the comfort of the needy; for the time consumed in making a needless amount of garments; for the waste of bodily energy, which should have been employed in his service, doing good as occasion demanded; for the pain of sickness, for the expense of nursing, and the attention of physicians; for a pernicious example which leads others into evil; for life cut off in its very midst, robbing God of its legitimate service; for the soul lost to all sense of duty, and entering on an eternal state, without having fulfilled its destiny on earth, or having made preparation for heaven. All this, and more, will be charged to the devotee of fashion, who not only herself refuses to enter upon the service of her Maker, but hinders those who are seeking to enter it. The once humble and lowly, on account of such examples, are tempted to turn aside from the path of duty, and in some instances give their last farthing, and even their virtue, to procure the means of following your preposterous and infamous customs. Think of the heinousness of that example, which not only leads to the indulgence of vanity and pride, but to waste of time, to poverty, pollution,

and death. And when you have thus led the way to the gates of the pit, instead of pitying your victim, and reaching forth a kind hand to save, you turn away with bitter scorn, imagining that you are far less guilty in the sight of God. But how much less of guilt rests upon you? They have transgressed a plain command of God; in this their sin consists; "for whosoever committeth sin, transgresseth the law; for sin is the transgression of the law."—1 John 3 : 4; and you also have transgressed a plain law of God.

Whatever rank we may fill in the world, if we transgress the law—any law, we become sinners against God, and can escape only through repentance, and faith on the Lord Jesus Christ. The poor victim of her vanity and passions is only a transgressor of the law. But is the law which she has broken more sacred than any other? or is it the only law binding on human beings? There is another command which you have as fatally violated as the victim from whom you turn away in disgust. "Thou shalt have no other gods before me." Think you that a being who has refused obedience to God, that she might worship herself, will be held guiltless before him? And have not you pursued precisely the steps of the idolator? You have departed from the worship of God, that you might bow down to images. He has commanded you to be diligent in business, to be adorned with modest apparel, to be clothed with humility, to be kind, gentle, tender-hearted, to be not conformed to this world, but to be transformed by the renewing of your mind. How have you obeyed? By indulging your own pride, and saying, I am wiser than he that formed me. I have improved upon the workmanship of his hand. I have discovered a new sphere in which to move, far more useful, appropriate, and refined than the one He has appointed me. I am too exalted for humility, too free from want to pity the necessitous; the world is an object too agreeable to be

considered secondary to God, and I must and will conform to it.

Pause one moment in your career, and see if your deeds have not hurled contempt and defiance at your Maker. "The world, the flesh, and the devil," are said to be the three great enemies to God and man. To which is it most sinful to conform—the world, or the flesh? Is not conformity to one, just as truly sin against God and man, as conformity to the other? Try as we may to avoid the conclusion, it will turn upon us in the language of inspiration, "All sin is a transgression of the law." Those who neglect their duty, and conform to the foolish and hurtful customs of the world, are as truly sinners as the lowest inmate of a brothel. The customs of society, and the opinions of the world, do not thus classify you; but in the last Judgment you will alike stand convicted of having broken the pure and holy law of God. The nice distinctions which we here make, we shall then see are only arbitrary; and each infraction of laws, which were made solely with reference to the welfare of our race, must meet the penalty—*death, the second death.*

These are most solemn considerations, and we should not pass them by, without due inquiry and prayerful investigation. If it is, indeed, true, that conformity to the world is sin, and as truly destructive of the soul as any other, how many of the professing Christians of the present day are in the path of obedience? How many are found stemming the tide of popular favor, and seeking, by strict conformity to God's law, the salvation of their own and the souls of others? How many of those who have taken the name of the Savior upon them, are hurrying to destruction, and by precept and example, dragging multitudes along with them! And can God regard them with more complacency than did the Savior the hypocritical pharisees, who walked in long robes and deeply embroi-

dered garments, that they might seem righteous in the eyes of the world? He addressed them in the language of strong contempt and withering indignation; and can He look upon such devotees of the world, who at the same time call him "Lord, Lord," with more favor?

Nor must we overlook the fact, that, by disregarding the laws of health, we hinder the work of God. We are to glorify God in our *bodies*, as well as in our *spirits*. The mother who suffers her daughters to ruin their health, by tight-lacing, by wearing too much clothing, or by allowing them to go out in thin shoes and stockings in cold or damp weather, is guilty of a fearful violation of her trust. Those children were placed in her hands so perfectly helpless, that it was in her power to direct every action, and to form every sentiment. Their characters were not commenced with all the stubbornness of age, they were plastic and yielding; prepared to receive every image that maternal love and faithfulness might impress. It was perfectly within the mother's power to direct all their pursuits, and to order all their apparel, just as she saw fit.

Mothers sometimes say, my daughters will do so, in spite of all my remonstrances. Had they secured early obedience, they would now respect their authority, and conform to their wishes. Here, instead of proving themselves innocent of the follies of their children, they only show that they have failed to obey that injunction, "Train up a child in the way he should go, and when he is old, he will not depart from it;" and consequently, have no claim to the privilege which follows. We must commence with our children while they are morally and physically in our power; and if we are faithful, we may at last say, "Here am I, and the children thou hast given me." Do not let us overlook this point, nor the consequences that follow. We may consider it an error too

trifling to be named as sin, to allow children to injure their health, by conforming to injurious fashions. But the sin is one whose consequences may be felt through succeeding generations. As the communicated motion of water widens, and extends far beyond the narrow circle which first felt the impetus, so does the injury to a human body communicate its infirmities from generation to generation.

If we need proof of this, we have only to look at the influence of one woman upon her posterity. Eve would never have communicated physical sufferings to her children, had she violated no law, moral or physical. Her disobedience has brought all our sufferings upon us. Every mother will, in a similar manner, transmit both her physical and mental infirmities to her offspring. She is not only, by her disobedience, unfitted to bear her part in the allotted labors of life, but for ages, perhaps, God is robbed of the effective service of those who might otherwise have entered those fields of labor that require strength and courage.

Consider this matter faithfully, you who have the care of little immortals; and let no vanity, no desire to be like those around you, tempt you to aid them in the work of self-destruction, so often effected through a weak compliance with those customs which are in themselves extravagant and injurious.

"She maketh herself coverings of tapestry; her clothing is silk and purple," ver. 22.

Though adorned with silk and purple, which, if honestly obtained, and properly manufactured, and worn in certain cases and on suitable occasions, may be admissible, they were not her chief ornaments, nor the objects for which she lived. They were mere appendages, constituting no part of her intrinsic worth. They neither added to

her weight of character, nor was she, in them, anything which she was not without them.

Her adorning was not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" but "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

Though it is perfectly consistent and proper, that all discreet, industrious women should have becoming apparel, for all occasions, yet should they not take anxious thought for their raiment. God has clothed the lilies of the field with beauty, and he has manifested his approbation of taste and order in every department of his labor, but has not placed outward adorning first, as though it were the great object for which we were to live. He first formed the earth to sustain his creatures; and by the agreeable harmony of all his arrangements, He has inculcated the sentiment, so beautifully expressed by our Savior, "Is not the life more than meat, and the body more than raiment?"

While we look upon our outward adorning, as a matter entirely subordinate to every duty, we may rest assured, that He will supply us with all that is needful for our condition, whatever it may be.

"Her husband is known in the gates when he sitteth among the elders of the land," ver. 23.

According to ancient usage, the courts of justice, and other judicial assemblies, were often, and perhaps usually, held in a chamber, over or against the principal gate of the city. Thus we find in Deut. 16: 18, "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes; and they shall judge the people with just judgments."

The verse which we are now considering seems clearly to allude to this practice, and to imply that the husband of such a woman would be distinguished among the wise

men and judges of the land. If a prince, he would be looked up to with heartfelt reverence, in consideration of the virtues of his character. No one would have cause to detest him for his acts of cruelty and injustice, to which he had been incited, by the unwise counsel of his wife. No poor, injured subject would have fallen at her instance, as did Naboth at the suggestion of Jezebel. It is mentioned, to her honor, that her husband is known in the gates, as though she had been in some degree instrumental in contributing to his distinction. His upright character and respectable appearance, are, in part, attributable to her wise counsels, discreet, judicious management, and her untiring industry.

Without reflection we are hardly aware of the influence of such a woman over the character of her husband. It requires a strength, seldom found, to resist the influence of a woman who continually seeks to excite to evil; and the virtues of a strong-minded woman are almost as surely productive of an elevating influence, and as instinctively copied, and by degrees, incorporated into the very nature of her companion. Thus she exerts a double influence over the world. In saying this, we would not intimate that she is herself not acted upon in a similar manner, by her husband. They become mutual helps, or mutual hindrances to each other, and hence the importance of seeking for a companion, one whose influence will be holy and elevating. The weal or woe of an eternal existence often hangs upon this association of one soul with another.

The character of their offspring, too, is moulded in their own moral as well as physical likeness. If the mother is a godly woman, how often are her prayers and examples made instrumental in the salvation of an unbelieving husband, and their children. Nor is the influence of a pious husband less felt. Paul, in his epistle to the Corinthians, expressly points out this influence of the purified heart

over earthly connections. "And the woman which hath a husband that believeth not, and if he please to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."—1 Cor. 7 : 13, 14.

Again, he speaks of the union of the husband and the wife, and the relations which they mutually sustain, as typifying the union of Christ and the Church. Even to him it was a great mystery, yet he saw that the peculiar formation of Eve, and the acknowledgment of a special regard for her, on the part of Adam, because she was "bone of his bone, and flesh of his flesh," was a most appropriate type of the love of Christ for the Church.

The fact that the interests of a husband and wife are so identical that they should be no longer twain, renders it peculiarly important that a man, who is called to the discharge of any public duties especially, should have a wife who, in some good degree, conforms to the circumstances in which they may be placed. If his mind is dragged down by associating with one who is devoted to the frivolities of fashion, and who perpetually consumes, but never earns, he will hardly be distinguished among the elders of the land. Indeed, by her folly and extravagance, he will be a rare character if he resists the temptation to wrong others, and is, in all respects, upright and honorable. His own domestic cares will overburden his mind, and he will not be free to pursue those researches, which will give that weight to his counsel, which is so forcibly expressed by Job (29 : 21–25.) "Unto me men gave ear, and waited and kept silence at my counsel. After my words, they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide, as for the latter rain. If I laughed on them, they believed it not; and the

light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners."

How often have we met with men, who originally had few claims to public regard, growing out of their superior natural endowments, but who, by the assistance and counsel of discreet companions, have risen to eminence; and it might be emphatically said of them, they are known among the elders of the land. Does any female heart sink in obscurity, repining that her husband is utterly unknown among "the elders of the land?" Let her first seek to elevate him by her own pure and intelligent conversation, and by her faithful attention to the propriety of his external appearance, and by seeking to lighten, as far as possible, the cares of life. Let her first become worthy to be the companion of an elder among the people, and then, if unknown and neglected, it will not be her fault.

"She maketh fine linen, and selleth it, and delivereth girdles to the merchants," ver. 24.

This, like some of the preceding verses, implies both her industry and enterprise. She earned, as well as consumed; and improved and enriched the state by her commerce. Many of the fashionable women of our time, would, we suppose, consider themselves as stooping beneath the dignity of their stations to manufacture and traffic in fine linen, and curiously wrought girdles; but this virtuous and distinguished woman, presented as a model for succeeding generations, was not degraded by it in the least. It is rather counted to her honor, and mentioned as a memorial of her virtues.

Let also those whose necessities compel them to do like this woman, feel that they are walking in the path of honor, as well as of duty; and that it is no disparagement to copy so excellent a pattern. The truly exalted will look upon them with approbation, and instead of being

despised for the faithful performance of their duty, they will be accounted worthy of double honor.

What elevated mind does not look upon such young women as the "factory girls" of Lowell, and others, who enrich their country by the labor of their hands, as far more worthy descendants of our noble, self-denying ancestors than the "tender, delicate woman among you, who would not venture to set the sole of her foot upon the ground, for delicacy and tenderness?" From the following extracts, from Rev. Mr. Mile's book, "*Lowell as it was and as it is*," may be seen some of the advantages of labor, as well to the physical and moral, as to the pecuniary condition of man.

"Of the 6,320 female operatives of Lowell, Massachusetts furnishes one-eighth; Maine, one-fourth; New Hampshire, one-third; Vermont, one-fifth; Ireland, one-fourteenth; all other places, principally Canada, one-seventeenth. More than three-sevenths of the whole, or 2,714, are connected with some Sunday-school, either as teachers or pupils: about three-eighths, or 2,276, are church-members: 527 have been teachers in common-schools. All under 15 years of age attend school three months in a year. The average wages of all females is $2 per week, and board; but many earn $4; some, $4 50 per week. They have now deposited in the "Saving's Bank" over $100,000. There are now 23 regularly constituted religious societies in Lowell, and 21 churches; and the literary taste of the city is equal to that of any other town in the United States."

Dr. Bartlett says, that "the manufacturing portion of the population are the most healthy, a fact which is attributed to their regularity, early rising, and plain, wholesome food. The cases of sickness are very few. As to morals, facts speak favorably for Lowell." This is as might naturally be expected; for God has said, "Six days shalt

thou labor." "This we commanded you, that if any would not work, neither should he eat." And He had good reasons for making such requisitions; knowing that a lazy, idle person would not only be useless and vicious, but unhealthy and unhappy—consequently, He so constituted his entire nature, physical, mental, and moral, as to be an efficient prompter, in all its parts, to secure daily, hourly, cheerful and useful labor, as the surest means of securing his highest happiness, and that of the race, here and hereafter. Man cannot be idle, without jeopardizing the well-being of the world. No one has a right to indulge in it; no, not even for a day, or an hour. It is a murderous, suicidal act.

By the following may be seen something of the necessity of manual labor, and its advantages over and above any other system of exercise, because it brings into use all the various functions of the animal system at the same time, thereby aiding the blood in throwing off those impurities which seek our destruction:—

"Insensible perspiration is the great evacuation for the impurities of the body. A thick, cloudy mist issues from all parts of the surface, which indicates the wonderful process going forward within. Life cannot be sustained without it. It is thrown off from the blood and other juices of the body, and by this means disposes of nearly all the impurities within us. The blood, by this means only, works itself pure. The language of Scripture is, 'in the blood is the life.' If it ever become impure, it may be traced directly to the stoppage of insensible perspiration." Internal medicines would be wholly unnecessary, were no physical law violated, and all the commands of God, relative to labor, rigidly complied with; for then the machinery of man's delicate framework would never be out of order. It possesses, with such aids, the property of self-purification and preservation.

God, by requiring labor as He does, has in view this necessary operation, among many other things relating to the body and the soul, which can be effectually secured only by a strict compliance with the requirement of labor, and an observance of all the laws of our being. And let those who will not work beware, when they have aches and pains, how they publish their own disobedience and guilt, by groans and complaints.

"To give some idea of the amount, and consequently the importance of the insensible perspiration, we will state that the learned Doctor Lowenhœck, and the great Boerhaave, ascertained that five-eighths of all we receive into the stomach passed off by this means. In other words, if we eat and drink eight pounds per day, we evacuate five pounds of it by the insensible perspiration. Others say, 22 oz. or 23 oz. pass off daily through the pores of every healthy body. And let it not be thought that any person can, with impunity, sit down in idleness and ease.

"This is none other than the used-up particles of the blood and juices giving place to the new and fresh ones, by carrying with it all the impurities within up to the surface. To check this, therefore, is to retain within the system five-eighths of all the poisonous matter that nature demands should leave the body. It is easily seen, therefore, how necessary is the flow of this subtle humor to the surface, to preserve health. It cannot be stopped, it cannot even be checked, without inducing disease. The blood and intestines must relieve themselves of all their worn-out particles and poisonous humors, and they must go through the pores, as nature designed."

Should it be said, There is no need of my laboring, for I have money enough to furnish me with all I need to eat; and riding, walking, sporting, dancing, and various other kinds of amusement, will produce all the perspiration I need to ensure health of body and mind,—well, let it be

admitted, for a moment, that you might, in this way, ensure what is necessary for your present welfare. Would this do away with the necessity for labor, even *your* labor? In the first place, that is not all that you would require for the necessities of your body; for, did it call into exercise all the various functions of your body, equally, in the exact proportion nature requires—which it does not and cannot,—still, at times, through natural indolence, or an undue proportion of improper food overloading the stomach, you would feel disinclined to, or be rendered incapable of, taking the exercise in suitable proportions, which an abused system demanded. Then come disease and death, without a most merciful and efficacious interposition of divine influence.

But further, though you may have money enough in your possession, you have no right to use a dollar of it for the indulgence of a proud, indolent spirit; and God needs it all, for other and useful purposes. And besides, the example you set is at war with all God's merciful and benevolent arrangements, in redeeming men from bondage and death. Many other reasons might be given, why you, as well as others, should labor, and that, too, daily, hourly. It alone furnishes the most healthful aliment for the mind, being exempt from all those contaminating influences, the natural and necessary concomitants of idleness, or amusement and fashion. The one is in the road of safety, peace, and happiness; the other, of danger, discord, and misery. Hence it may be seen that the command, if any would not work, neither should they eat, is not an arbitrary one, given without a good and sufficient reason. For, be it remembered, God never does or commands anything for which there is not such a reason. Cheerful and implicit obedience, then, to all his commands is the only mark of true wisdom. Idleness and amusement are exorbitant in their demands upon our time and money—always tending to

waste, luxury, and dissipation—equal enemies of the soul and body, God and man—always consuming, but never producing. Consequently, he who will not obey the injunction to labor, robs God of money and time, given for other purposes; oppresses and deranges his physical system; starves and beggars his mind, and murders his soul. He is justly chargeable with ingratitude and open rebellion to his Creator and benefactor—defrauding the community of their just due, which he is solemnly bound to pay, before he has any claim to their sympathy or protection.

Combe says, "The external world appears to be wisely and benevolently adapted to the organic system of man; that is, to his nutrition, and to the development and exercise of his corporeal organs. The natural law appears to be, that every one who designs to enjoy the pleasures of health, must expend, in labor, the energy which the Creator has infused into his limbs. The penalty for neglecting this law, is imperfect digestion, and disturbed sleep; debility, bodily and mental lassitude; and if carried to a certain length, confirmed bad health, and early death."

God, angels, men, and even our very being, have a claim on every man, woman and child for work;—work with our hands, our feet, our tongues, our eyes, our ears, our thoughts, our hearts—the very best we can give. And it is as really sin, to live without systematic, continued, appropriate, and useful labor, in some of these ways, as it is to lie, or steal, or commit adultery. In the words of another, let us say, "It is the duty of all men to be industrious. There is perhaps no fact better established, than that man is so constituted by nature that without active employment he cannot enjoy soundness of body or mind. This is a law of our being, written in characters so legible, that he who runs may read. Whoever violates this law for any length of time, will assuredly pay the

penalty, which is either loss of health, or moral character —and often both.

"Children will be active, and it is highly important that they be early taught that they may be useful in the world; that, like the ant, the bee, and the beaver, they may early acquire habits of industry. The youthful mind will be active, and if not employed upon that which is useful, it will assuredly be occupied with that which is baneful."

God, all heaven, the brute and mere animal creation, and all inanimate nature, work. Christ and his apostles worked; and shall not man, for whose benefit the world was made?—Man be idle, who has a soul to save, a heaven to gain, a hell to shun? "If any will not work, neither shall he eat." As though it were said, "A man or woman who does not labor, shall die." It is better that such should die than live, tempting others to violate good and wholesome law; yes, let them die. They *shall* not eat—let no man give such to eat. If they do, they will be accessary to their crime,—throwing obstacles in the way of reforming them, and bidding defiance to the displeasure of God. No, they deserve not to eat,—they shall not eat. I work, and man shall work, or give up his stewardship. He shall no longer cumber the ground.

Now, does any one believe that he or she can be a Christian, who is not industrious—engaged in some useful and steady employment? Certainly they cannot be. Let not foolish, senseless, fashionable women, think they are, or can be, in the way to heaven; or that God approbates their conduct, while they live an idle, dissolute life. He does not, and cannot love, but must necessarily loathe and abhor all such, as the vilest of all his creatures, unfit to live on his bounty, or share in those favors promised to the industrious and faithful. And in this do the judgments of all candid and sensible persons concur, when they take sides and sympathize with God, "the giver of

every good and perfect gift." Dare any give to those idlers wherewith to sustain their bodies, or by which they may be amused, and thus war against God's law, his providence, and his grace?

Is not even the weary slave, though morally degraded, and subject to do the drudgery of others, more worthy the gratitude of a nation than idle cumberers of the ground, violators of God's most necessary, honorable, and useful commands, notwithstanding they may receive the approbation of a proud and fashionable world?

We know that many of the delicate ladies of our cities feel themselves infinitely superior to the hard-working, sun-browned, country women, who, by their generous labors, contribute to the respectability and comfort of their families, and raise noble, patriotic sons and daughters—the honor and pride of the nation. But what are they in comparison? Did not our common fraternity forbid the indulgence of contempt for others, on the ground that we are the children of one Father, and that all have a right to claim the mediation of Jesus, the poorest country-woman might justly look down with contempt upon the idle and fashionable, who live upon the labors of others, without contributing one iota to the interests of the land that has sustained them. But these high looks and proud hearts are often brought low. They remind us of the following English anecdote:—

"THE OUTSIDE PASSENGER.—Some years ago, a young lady who was going into a northern county, took a seat in the stage coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed, and in the pleasing anticipations that occupied her mind. She had been engaged as governess for the grand-children of an earl, and was now travelling to his seat. And at mid-day the coach stopped at an inn, at which dinner was provided, and she alighted and sat

down at the table. An elderly man followed and sat down. The young lady arose, rang the bell, and addressing the waiter, said, 'Here is an outside passenger. I cannot dine with an outside passenger.' The stranger bowed, saying, 'I beg your pardon, madam, I can go into another room,' and immediately retired. The coach soon afterwards resumed its course, and the passengers their places. At length, the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered, 'As soon as we have attended to his lordship, we will come to you.' A few words of explanation ensued, and to her dismay, she found that the outside passenger, with whom she had thought it beneath her to dine, was not only a nobleman, but that very nobleman in whose family she had hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology she sent for her non-appearing that evening was more than pretence. This venerable peer was a considerate man, and one who knew the way in which the Scripture often speaks of the going down of the sun. 'We must not allow the night to pass thus,' said he to the countess, 'you must send for her, and we must talk to her before bed-time.' He reasoned with the foolish girl respecting her conduct, insisted on the impropriety of the state of mind that it evinced, assured her that nothing could induce him to allow his children to be taught such notions, refused to accept any apology that did not go the length of acknowledging that the thought was wrong, and when the right impression appeared to be produced, gave her his hand.

The Lord of all, before whose judgment-seat every human being must hereafter stand, was for a sea-

son in the world, and the world knew him not. When he was on the earth, the Son of God was but an outside passenger. With what consternation will many of those who treated him with disdain, recognize in the Almighty Judge of quick, and dead, the despised itinerant from Galilee whom they scorned and derided! And as it was with him, so it is with his living representatives. By far the greater number of those who belong to the court of the prince of princes, have been outside passengers. What will be the feelings of many who have treated them contemptuously when they hear the words, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?' Happy would it be for the churches of Christ if all who belong to them were to remember habitually that they also have a master who is in heaven, and that nothing is more clearly deducible from his instructions, than that every one who desires to enjoy his favor, should be ready at all times to exercise courtesy towards an outside passenger.

It might seem that patriotism alone would be sufficient to effect a reform upon this subject, if there were no higher consideration. But when we add to it the solemn sanction of divine law, when we see that the interests of the body, as well as the soul, demand of us that we should "be diligent in business," as well as "fervent in spirit," it seems past comprehension that human beings should persist in such folly.

When will the day return when idleness will be a reproach; and industry, combined with true and exalted wisdom, the highest honor? Then, and not till then, may we hope to see the world regenerated, and brought back to the state designed as the true sphere of human beings. Then will one true king reign over subjects who delight to know his way, and obey his word.

"Strength and honor are her clothing, and she shall rejoice in time to come," ver. 25.

We see from this that though her outward adorning was silk and purple, as might have been common for those in her station, still she was clad in far brighter, and more enduring vestments. Strength and honor were the robes in which she was truly arrayed. She had not squandered the powers that God had committed to her stewardship, but she had doubled them by discreet use. She was strong, both in body and in spirit; nothing disconcerted her; no duty perplexed her, and she was duly honored for the faithful fulfillment of every trust.

Nor will her rejoicing be in the present life alone. Through the unending series of time and eternity combined, she will continue to rejoice that she has been faithful to discharge the duties of life, with a skillful, willing hand. Her descent to the grave will be sweetened by the consciousness of having finished the work which her Father gave her to do; and no terrors, no apprehensions of his displeasure, will darken her descent thither. In her heart she bears the witness of his acceptance; his smiles, seem continually to invite her onward, while, from every strain of passing melody, she hears the gentle voice of approving love, saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Who would not for such a prospect gladly lay down the toys of fashion, the ease and self-indulgence of the vain and frivolous, and seek, by a true conformity to the law of God, that honor which He delights to confer on his willing and obedient children? Who would hug her costly tatters stained, as they often are, with the tears and the blood of the poor and sorrowing of earth, when by obedience, she might be clothed with strength and honor? Who would prefer a life which cheered no heart by its efforts, which wiped no tear from the eye of the sorrowing, which raised

no soul to a higher appreciation of duty, which led no wanderer to our father's home, to that of the faithful Dorcas, who was wept by the widow and the fatherless, because of her self-denying efforts in their behalf?

May the day speedily arrive, when the women of all lands shall be clothed with strength and honor, when they shall "put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." Then will they look forward in hope, and rejoice in the time to come.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness," ver. 26.

There is a volume of instruction contained in this short verse. The wise woman here spoken of, is not among those who know nothing, except to deck their bodies in most unbecoming finery. Her mind is stored with knowledge, she has good common sense. When she speaks, it is indeed with wisdom, since she speaks only when she has something to say that would be instructive and edifying to others, or where she can gain for herself useful knowledge. Consequently she is panoplied all over, and round about with wisdom, integrity, and virtue. On her lips will dwell "the law of kindness;" yea, "apples of gold in pictures of silver." What a contrast those present to such as believe it unbecoming the delicacy of female character to know anything that is useful. *Delicacy!* What is true female delicacy, but that modesty and propriety, dictated by sound judgment and a virtuous heart! True knowledge, so far from leading a woman to commit unbecoming acts, becomes her teacher in all that is appropriate; but how senseless, despicable, yea, even loathsome, in the eyes of God and all good men, are the foolish, vain, extravagant, fashionable women of the present day.

The standard of female education has long been false among the "self-*styled*" polite. They have not been

educated to become intelligent companions of men, but mere childish toys, for the amusement of an idle hour. Is this such a being as God designed woman to be ? Look at her allotted sphere, and say if such a training can possibly be consistent with the immortal destiny of a human soul. Were the consideration confined to herself alone, reason would pronounce it utterly inadequate to fit her for her true station. But, as we have shown, she is not a solitary, isolated being, made for her own individual happiness or misery, but the companion of man ; the sharer of his toils, his hopes, and his joys ; the mother of the race. Her influence is felt in moulding the character of every human soul, from the prince to the beggar, and determines whether it tends to weal or woe.

" Among the Hindoos, none but the women who are in the service of the pagodas are allowed to dance. Such an accomplishment belongs to them exclusively, and is for that reason held by the rest of the sex in such abhorrence that every virtuous woman would consider the mention of it as an affront. Peculiar to " ladies" of this description are also perfumes ; elegant and attractive attire, particularly of the head ; sweet-scented flowers, entwined with exquisite art about their hair ; multitudes of ornamented trinkets, adapted with infinite taste to the different parts of the body ; a graceful carriage, and measured step, &c.

If, in reading these passages, we omit the fact that this is the education of females intended for " the service of the pagoda," who would not believe that they related to the conduct of some fashionable boarding-school in a very different part of the world !"

Will parents who have the means of knowing their duty on this point, dare to train up their daughters as the devotees of fashion ! as the victims to be most surely offered up on the idol shrine of folly and vanity ? The aliment you offer their minds is as truly destructive of their spi-

450876

ritual life, as are the condiments with which you pamper their appetites preparing the way for an early grave.

The unperverted mind does not crave the light trash you supply it; it is only when it becomes diseased, and labors under a morbid excitement, that it eagerly devours the unwholesome food you proffer it. Think of educating an immortal soul at most of our fashionable boarding-schools for ladies! How utterly inadequate is the course pursued to develop those energies designed to bless the family of man. They are taught a little needle-work, a little drawing, a little music, a little French and Italian, a smattering of chemistry and philosophy, and possibly a very small amount of arithmetic. Yet it is all in homœopathic portions. Not one science is so thoroughly taught as to put the soul in possession of its powers. It serves as an amusement, not a discipline. A thorough scholar in our common schools is often far better informed and better qualified to shine in the walks of science, than those who have graduated from those superficial schools. A word from a Western periodical will be read with interest:

"Female education at the present day is radically defective; the great end being, not to make intelligent, useful, and agreeable members of society, but fine ladies. From the time the child leaves its nurse's arms, till it blossoms into womanhood, all efforts are directed to this result.—The cultivation of the affections, the discipline of the mind, and its preparation for actual duties, are esteemed of secondary importance, compared with the external graces which are to make a figure in society. And weak, fond mothers, never feel so gratified, as when their daughters are able to exhibit the airs, and to flaunt in the plumage of fashionable, fine ladies. If the world in which young ladies are afterwards to move were an ideal world, as many of them seem to imagine; if womanhood brought with it no cares; if friends were always to smile, and flatter,

and caress, and had life no stern realities, then all this might be well enough. But it is not so. And to many a one the spell which, at this blissful period, promised but golden blessings in the future, has been abruptly broken, only to reveal to them, in the bitterness of grief, how poorly their ideal qualified them to endure the actual.

"The silliest of all notions that ever entered the minds of young ladies and of their mammas, is, that it is disreputable to be acquainted with any habits of useful industry. In this country, at least, where few parents can bequeath to their daughters large fortunes, and where few husbands can support them in idleness, this, of all others, is the most ridiculous phantasy. There is certainly no reason, in the nature of things, why young ladies should not be trained to industrious habits, in such duties as are fittingly theirs, more than there is that young men should not. Yet many mothers, who are fully aware of the absurdity of bringing up their sons in idleness, wear out their own lives in willing slavery, that their daughters may have the fashionable accomplishment of not knowing any useful employment!

"This is short-sighted and mistaken tenderness. If their daughters are left without supporters, will this tender nurturing avail to feed, and clothe, and protect them? Or, in a more fortunate event, will it give the foresight, the prudence, the skill, which the duties of maturer life demand? Depend upon it, fair readers, however much mere accomplishments may commend you to the admiration of idle flatterers, yet few sensible men want wives merely as ornaments to their household establishments; but as companions and help-mates, in the duties and cares which life inevitably devolves upon them. There is a deal of good sense in the homely old couplet—

'Many estates are spent in the getting,
Since women, for dress, left spinning and knitting.'

"What is there in habits of industry that need necessarily affect unfavorably the accomplishments of a young lady? Anything that should make them think meanly or act unworthily? Anything that should produce rudeness of conversation or awkwardness of manners? Anything that should in any degree blunt their perceptions of what is correct in taste or becoming in conduct? No, nothing—assuredly nothing. Let them, then, learn to knit and sew, to bake and wash, to cook dinners and darn stockings, and all other arts of accomplished housewifery. It will impart to them a vigor of constitution, an elasticity and grace of movement, and a bloom of health, that are a thousand times more endearing than the soft and silky delicacy which is nurtured in luxurious idleness."

We are thankful that a brighter day is dawning; that there is to be found, here and there, one who acknowledges that women, of right, should enjoy equal privileges with men, for the development of their understanding; and we hail, as the rising of the morning star of their true day, *one Institution* at least, where females are permitted and encouraged to pursue the same path of literary glory as are open to males. The success which has thus far attended it, and the noble character of those young women who have been trained under its liberal and healthful influence, furnish abundant proof that their ample capacities have not been misapprehended. We see, too, the complete refutation of the idea, that a woman of cultivated mind, is not as humble, modest, and faithful, in the discharge of her domestic duties, as one who has never shared the same choice blessings. Among the graduates are found a large proportion, who are not only versed in all the arts of domestic economy, but who take a just pride in rendering their homes the abodes of neatness, taste, and comfort. Two-thirds of the first graduates sustained themselves through their whole course of study by *their daily* domestic labor.

So far from feeling that a thorough knowledge of the abstruse sciences will unfit women for the discharge of their household labors, if rightly combined in their early instruction, they will go hand in hand through life, each imparting capacity and grace to the other. And who does not acknowledge as a more agreeable companion, the woman of cultivated understanding and enlarged views, than the senseless object, who knows only to descant upon the frivolities of fashion, the merits of the last novel, which, if in the least imbued with thought, she cannot appreciate, or the last performance of the opera.

In the MOTHER'S MAGAZINE for 1837, Vol. V., No. 1, p. 6, we find a very sensible article, which deserves attentive consideration.

"Few mothers seem to appreciate the amazing responsibility resulting from the relations of wife, mother, and mistress of a family. Else, how can we account for the fact, that so little attention is bestowed on the education of daughters, in order to initiate them into the mysteries of housewifery? And yet this view of the case is mortifying; for every lady knows that the most common artist, on the principle of self-interest, deemed it essential to his success in trade to serve a due apprenticeship.

"But mere *inattention* to domestic duties and qualifications is not all we have to complain of. We are compelled to ask, Why is it that our daughters are so often absolutely disgusted with those duties and employments to which the God of nature intended the life of woman should be principally devoted?"

Miss Hannah More says, "I will venture to affirm that, let a woman know what she may, yet if she does not consider it the perfection of the character of a wife,

'To study household good,
And good works in her husband to promote,'

she is ignorant of the most important branch of female knowledge." She further says, "The idea of a female drudge, or an unpolished housewife, did not enter into the views of Milton, when commenting upon Eve's reception and entertainment of the angel Raphael. The poet," she says, "uniformly kept up the same happy combination of intellectual worth with polished manners, ascribing grace to her steps, and dignity to her gestures; her husband politely calling her, 'daughter of God and man, accomplished Eve.'"

"The same is true of Solomon, when describing, in the 31st chap. of Proverbs, the frugal wife and mother in Israel. He says, "She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children rise up and call her blessed; her husband also, and he praiseth her. She will do him good and not evil all the days of her life. She looketh well to the ways of her household, and eateth not the bread of idleness." What could Solomon have meant, when he added, "She worketh willingly with her hands, she considereth a field and buyeth it!" The whole of this chapter forces upon the mind the conviction that industry, frugality, and economy, were the chief ornaments of the female character, in the days of Solomon, and were also an important source of wealth, and reputableness, and permanency to family distinction. Solomon beautifully expresses the same sentiment in another chapter, in the following comprehensive and pithy sentence: "Every wise woman buildeth her house." It may be added, these domestic qualities, upon which Solomon lays so much stress, will be found, almost without exception, a sure index to female virtue and integrity—certainly where they have been based upon religious principles; for in this case they must be the genuine fruit of that mode of training which God has himself prescribed. The virtuous habits and principles in the female

sex are the stability of nations, no less than of families, and they must for ever constitute no inconsiderable portion of domestic happiness, because in the nature of things, they are immutably right and proper.

"In the training of daughters for wives and mothers after the model which the wisdom of Solomon has prescribed, fortunately the poorer classes of society have equal advantages with the rich, with incomparably fewer temptations to forsake the path of duty, which is the only path of safety. It may not be improper, in this place, to give a word of caution to those young men who peruse our pages—if they hope to enjoy the blessings of wedded life. Remember, that what most men seek in a wife, Solomon faithfully guards them against. He says, "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."—"Ah, and chosen too," said a wise young man, who was about to select a companion for life.

"It may be further remarked, that those young women who, by a display of beauty, wit, ornament, or dress, seek to gain admirers, cannot be expected to possess the requisite qualifications of a dutiful and affectionate wife or mother; for, it may be added, no young woman who is conscientiously serving the Lord, will spend her time in employments, which, instead of benefiting mankind, serve but to inflate herself with pride; nor will she resort to such fading vanities 'to kill time,' or 'to drive dull care away,' or for the sake of being 'amused.'

"Said Mrs. S., as she sat trotting upon her knee her first grandchild, 'I fear my poor Margaret will never be able to nurse her children.' 'And why,' inquired Mrs. B—— 'Because, poor thing, she has destroyed her health and constitution by conforming to the ridiculous fashions of the day. I have often trembled for her, as I observed her slender form, so much admired by Mrs. T., her dress-

maker, but to her mother was the premonition of consumption. But in spite of all my remonstrances, she would attend the theatre, she would attend late balls and parties, she would lace tight, she would walk out in thin shoes and thin dresses, notwithstanding for more than two years she has been subject to fainting fits. You, who have never had a daughter, Mrs. B., wonder, perhaps, why I did not control Margaret in these matters; but as well might a mother think to stem a torrent, as to control a girl of sixteen, who 'came out' into society at fourteen, and who of course, has yielded for two years to the tyranny of fashion. I fear, Mrs. B., that the generality of our young mothers will make but poor nurses.'

"What an acknowledgment to be extracted from a mother!! But the question returns, when a young lady, during the period of her minority, is confined at school, or has been allowed to pass her time lolling in the drawing-room, reading novels, 'flirting' at gay parties; in short, going the whole round of fashionable life, what is there in the nature of things that shall at once transform her into the healthy, disinterested, and attentive wife and mother?

"In these stations will she have no need of firm health —no need of firm nerves—no need of fortitude, patience, and self-denial? If neither her heart nor her mind has been fortified to bear up under trials, how will she bear with vexations in family matters? how will she bear with disappointments which may meet her at every step? how will she bear with interruptions, not only in her retirements, but in her more important and necessary plans of usefulness? how will she bear with the waywardness, the petulence, the weakness of her children? with the impertinence, the ignorance, the dullness, and caprice of her domestics? How, I ask, will she bear up under these and ten thousand other difficulties and temptations, if she

has neither health of body nor vigor of mind to resist and overcome them ?

" In the training of our daughters, we should not for a day lose sight of the tremendous fact, that there are two worlds, and that the present life is absolutely a probationary state to one which is unchanging.

" The fact cannot be controverted, that woman was not formed for a listless or a sedentary life, neither was she made for a life of pleasure. On the contrary, her duties are of the most active kind, and perpetually recurring. Nor can these duties be thoroughly learned but in the school of experience. How much wiser, then, that she begin her apprenticeship at home ; under the watchful eye of a good mother, whose patience and partiality will ever far exceed that of a devoted husband, whose youthful imagination has always pictured his wife as a paragon of female excellence—at home, where it may be supposed a father's pecuniary circumstances will allow of some prodigality in needful experiments, rather than those of a young man just set up in business for himself, and who, perhaps, in commencing the early family establishment, had to resist many remonstrances of his own judgment and reason, and the better judgment of family connections.

" Even in cases where a mother is disposed, and really has intended, to avoid the evils we have here hinted at, though her daughter is professedly employed, still her efforts do not amount to anything—her attempts at industry are a sort of busy idleness. She does not, in fact, relieve her mother of any of her domestic burdens, or sympathize with her under her responsibility, which, if divided, would not be oppressive.

" It is by actually participating with the mother in the incessant toils which must at times be sustained even in well-regulated families, that our daughters can become qualified for the endless care and perpetual obligations from

which it is impossible for a conscientious and prudent housewife to escape. Miss H. More beautifully portrays that kind of education which is requisite to prepare for domestic happiness. 'That,' she says, 'is best, which will tend to form a friend and companion in a wife—that which will inculcate principle, polish, taste; regulate the temper, cultivate reason, subdue the passions, direct the feelings, habituate to reflection and self-denial—and, more especially, that which will refer all the actions, feelings, sentiments, tastes, and passions, to the love and fear of God.'"

But those who do not possess these qualities, and who treasure not up that knowledge in their hearts which will thus be developed in all their actions, cannot open their mouth with wisdom, neither can the law of kindness dwell upon their tongues, because it is not in their hearts. Their pursuits have been utterly selfish; and they have never learned to hold communion with the Father of their spirits, nor to sympathize in his great schemes of benevolence. In a comparative sense, they may be negatively innocent, but not positively virtuous. If they have not spoken ill of their neighbor, they have devised no good; nor obeyed the command, "Walk in wisdom towards them that are without, redeeming the time." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. 4 : 5, 6. Surely this implies capacity, or understanding—disciplined in all that is capable of exalting and refining the human soul. The scriptures, so far from encouraging ignorance and inattention to exalted subjects in any, abound with exhortations to be wise—wise-hearted—to walk in wisdom—to open the lips with understanding. Such characters, too, are commended, and held up to our admiration. Such passages as the following are not unfrequent: "Let no corrupt communication proceed out of

your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."—Eph. 4 : 29. "Thy lips, O my spouse, drop as the honey-comb; honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon."—Cant. 4 : 11.

How little resemblance is there between the character so tenderly painted in the above, and that of a vain, frivolous woman. So appropriate were her words, that "her lips drop as the honey-comb;" an allusion perhaps to the fable of Nestor, who, it was said, uttered such sweet sayings that the honey-bees hovered round his lips to catch his words as they fell. This figure of representing wise words as honey and nectar, seems to have been a favorite of the ancients; and there is much beauty in the metaphor. As in Isaiah 7 : 15, "Butter and honey shall he eat, that he may know to refuse the evil and choose the good."

Wisdom of speech, proceeding from a wise heart, has been recognized as the highest ornament, and the most precious of gems. "A word, fitly spoken, is like apples of gold in pictures of silver."—Prov. 25 : 11. "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear," ver. 12. "Every man shall kiss his lips that giveth a right answer," ch. 24 : 26.

In the last quotation, we see the esteem in which the words of true wisdom are ever held. We regard with veneration and affection those who utter wise sayings; but O how differently do we estimate the human being, who, though tending to a state of unending existence, is so weak, and so lost to the sublimity of her station, as to dwell continually on the trifles of dress and amusement. And how, think you, does God regard such a soul? But for his pitying love, would it not be looked upon with utter scorn? Would he not say of it, as of the unfruitful tree, "Why cumbereth it the ground?"

From the influence which, as we have shown, woman exerts over the man, not only as a mother, but as a companion, we see how important it is that wisdom be attached to the character of a wife. Who can half fulfill his destiny, when intimately connected with one in whose heart folly is bound up; who will interrupt his most sublime musings, by her chit-chat respecting the entertainments given by Mrs. A., the neighborhood scandal respecting Mrs. B., or some other equally foolish and annoying topic? The solitude of the desert would be more congenial to an elevated, intellectual, and heavenly mind, than such a senseless, annoying associate. An automaton, or a speechless doll, would be infinitely more desirable than a woman who knows and talks nothing but nonsense.

But it is not simply because such a woman is an unfit companion for an intelligent and refined husband, that she should be taught to aspire for something higher and holier. She has herself a soul, more priceless than suns and stars, enduring as the ages of eternity. For her own sake, as an immortal being, her heart should be educated to the practice of the highest virtues, and her intellect trained to a lofty appreciation of the works of God, and to a capacity to communicate her high conceptions to others. She is to become a sharer with angels in their admiration of the wonders of creative power; a sympathizer with seraphs in their deeds of love. And shall she be suffered to fritter away the moments allotted her for a preparation for such glorious society, in those employments which are so utterly beneath an immortal being? God forbid.

Let her soul be so trained that none of its powers shall be dwarfed and cramped. Let her be free to make the highest attainments in knowledge and virtue, not only that she may fully discharge her duties as a woman, but that she may fulfill her mission as a child of God, and be prepared to enter upon the life to come, a meet associate

for the seraphic and cherubic legions above. Let every mother see that her daughter is prepared to open her lips with wisdom, and to utter the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness," v. 27.

Paul in his Epistle to the Thessalonians, enforced the same duty. "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you."—1 Thes. 4 : 11. He well knew, from his own observation, that if people were not employed in some useful avocation, they were likely to fall into temptation and sin, busying themselves improperly in the affairs of others. He knew, too, that God had appointed labor, and that, consequently, it was necessary to man's highest good. Hence we find him, in all his epistles, either directly or indirectly, inculcating this primary duty.

In 1 Tim. 5 : 10, we find the following: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." "And withal, they learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. I will, therefore, that the younger women marry, have children, guide the house, give none occasion to the adversary to speak reproachfully," vers. 13, 14.

We see from these quotations the estimation in which Paul held the performance of domestic duties. He knew that it not only enabled women to be more useful to others, but their own best interests were promoted by a faithful discharge of those duties. In Titus we find the sentiment confirmed still farther: "That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at

home, good, obedient to their own husbands, that the word of God be not blasphemed."—Titus 2 : 4.

The point particularly to be borne in mind is, that God delights to see women engaged in the performance of the duties of life; and that not by commanding others, but with their own hands. He ordains that by their industry and economy, they shall have wherewith to contribute to the needy, and to extend hospitality to strangers; and he has enforced the duty of obedience by the most effective penalty. "If any will not work, neither shall he eat." "Not slothful in business; fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."—Rom. 12 : 11–13.

From the passages quoted, it is manifest that God actually requires labor. He does not simply *permit* it, he *enjoins* it, and annexes his sanction and penalty. Neither is the direction of the apostle a new idea. Idleness and luxury were looked upon by the prophets as the destroying sins of a nation. "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread; and abundance of idleness was in her, and in her daughters, neither did she strengthen the hands of the poor and needy."—Ezek. 16 : 49. From the destruction of Sodom, owing to the sins into which her idleness and luxury plunged her, we may infer the displeasure of God against those who live at their ease.

Many, probably, imagine that idleness is a venial offence; one which will hardly be named against them in the day of account. But such is not the scripture doctrine. It is ranked among the flagrant violations of God's law. The genteel, idle woman, who lives at the expense of others, is as truly guilty in the sight of God, as the thief, or the adulterer. God ordained that men should not steal, because theft would be injurious to them, as so-

cial beings. He ordained chastity for the general good of the race; and few, if any, would be so bold as to deny that these sins are prohibited by the Decalogue. Yet there are many who seem not aware that labor is enjoined in terms equally positive. But it is there, not in the form of a permission, but in the form of a command. Read, and see if it is not so. "Six days *shalt* thou labor, and do all thy work." It is not, as some suppose, six days *mayest* thou labor; but it is as truly a command as any other in the sacred record.

The great commands of the Old Testament embraced in the moral law, are embodied in the New, and this among the rest. A little reflection will make the reason of this perfectly obvious. The law given on Sinai, and engraven on tables of stone, that it might be imperishable, consisted of those great first principles, applicable, not to the Israelites alone, but to all men, in all nations, and in all ages. They applied to men *as men*, and evidently grew out of their natural relations to one another, and to God. Hence they are binding as long as these relations exist. A part of them are designed to regulate the conduct of men as social beings, and a part apply to them as moral and accountable agents, and would be equally binding, whether alone, or in society. The command to labor, is one of the class that applies to man as man, whether alone or in society; and the example of his heavenly father, in whose likeness he was created, is cited as a reason for the precept. Christ himself, the brightness of the father's glory and the express image of his person, He in whom the law was honorably fulfilled, conformed to this requisition, and followed the trade of a carpenter, thus honoring the will of his father. And shall we, who profess to follow this bright pattern, be so unwilling to conform to his requirements? Shall we be slothful, neglecting the solemn duties of our being, wasting our time,

our talents, and our influence, when God has so much labor for us to perform?—when a world is groaning, bleeding, and going to perdition?

Perhaps if we realized how much He designs to accomplish by human agency, we should be more ready to follow the footsteps of the Redeemer and his apostles, who "labored, working with their own hands," that they might not be chargeable to any. The great mass of the world lies before us in heathen ignorance, waiting for us to send laborers into the harvest. Millions of them are already stretching forth their hands, imploring that the messengers of God may be sent to teach them the way of life. But, alas! we have been so idle and improvident, that we have neither the means nor the heart to send forth the multitudes that would be welcomed to their shores. "We have robbed God both of tithes and offerings."

The enslaved are to be emancipated; but while we are in bondage to our own lusts, how can we ransom others? Even while we profess to pity, we fasten their chains, unless we come up to the true standard, and by our own example, contribute to render labor honorable. The ignorant among us are to be taught; but while we imagine that a servile class is necessary for *our* convenience, we cannot engage heartily in the work. The vicious are to be reformed; but how can a devotee of fashion deny herself for the benefit of others? No. She would rather that all, who do not move in the circle in which she moves, should be lost, than that she should live a life of industry and self-denial. How many are there, who will not forego their luxurious "Sunday dinners," that their domestics may attend church, and listen to the words of life!

There are too many at the present day, who fill stations of honor, in the eyes of the world, to whom it might be said, "When thy sister Sodom, and her daugh-

ters shall return to their former state, then thou and thy daughter shall return." Such was not the character of the woman described in the text. She worked *willingly with her hands*, and did not eat the bread of idleness. Every duty was punctually performed; she provided suitable clothing for her household; she brought their food from afar, the result of her own labors; she rose even before the morning light to prepare meat for her family; she extended their possessions by her industry; and enriched her land by commerce; she reached forth her hand to the poor and needy; she contributed to the respect of her husband, by her prudent care and judicious counsels; she spoke with wisdom, and uttered the language of kindness. Such was the woman whom her husband delighted to honor. "Her children rise up and call her blessed." Happy the mother whose sons and daughters can thus testify to the virtues of their parents; and happier still, if the precepts and examples, early inculcated, have formed in them the same high purposes.

Not only is her own family blessed, but her example is salutary to all around. We add an extract from Rev. D. Sanford, on Reading and on Domestic Duties:—

"Many a young woman has imbibed the first impressions of evil by reading.

"She has been familiar with vice, as portrayed in works of fiction; and, dressed in the beauties and pleasures of life, she has imperceptibly cherished the viper, until its envenomed sting has pierced her soul with a fatal dart. From personal observation, I am prepared to say, that a settled female novel-reader rarely, if ever, makes a faithful, virtuous, happy wife. Such a woman has entirely mistaken ideas of the true nature of things.

"Her ideal world is so unlike everything in daily life, in the regular duties devolving upon the head of the family, that she is unfit to discharge those duties faithfully and

joyfully. I am prepared, also, to add, that every young man, who selects such a companion, should make up his mind to have an unhappy wife, if not an unuseful one. He cannot depend upon her as a truly virtuous woman. He cannot confide in her as the husband described by Solomon trusts in a faithful, virtuous wife, 'who will do him good, and not evil all the days of his life.'

"I leave this point, to mention another qualification in a virtuous woman—a knowledge of domestic duties. For the want of this knowledge nothing can compensate. Without it, she may be accomplished in manners and skilled in music; she may be thoroughly disciplined in mind, and make high attainments in science and literature; yet she is lacking in the great essential of the woman. The one grand element of usefulness is still to be attained. Here an imperious duty rests on mothers and heads of families. That parent is cruel to the daughter to permit her to grow up and enter life without a knowledge of household duties. This should be the first, the constant, the enduring effort. For the want of this, many families are now miserable. The wife knows nothing about the affairs of the family. She is incapable of doing its duties, of providing for its wants, of furnishing its means of support; and, often, poverty is the result. Many a father has to look upon a group of dependant, helpless children, who, indeed, have a mother but not a provider, not a teacher, in these duties. They suffer and he suffers—all are mortified, and lament over their condition—the origin of which is in the neglect of a proper training of that mother when young. She then knew nothing of the toils of the family. She was brought up too delicately, by a mother's indulgence. She was taught to look down upon labor in the family as beneath her notice. Poor woman! she and hers must suffer through life for this neglect.

"Let mothers see to this matter, and be faithful to their

daughters, and let every young lady see to it that she knows how to manage the affairs of the house. Let her not be afraid of toil in this respect—of labor—of labor anywhere and everywhere about the house. Let her understand the whole routine in the kitchen as well as the parlor. Let her not look upon such labor as beneath her dignity as a lady, nor unworthy her attainment as one branch of highly useful knowledge. Some of the most literary and accomplished ladies of our country and of other countries have been familiar with household duties. This with them has been no obstacle to the highest mental cultivation. They have considered it an imperious duty, and have found it one means of their highest usefulness."

"Her children arise up and call her blessed; her husband, also, and he praiseth her," ver. 28.

As an instance, see how Solomon treated his mother. "Bathsheba therefore went unto king Solomon to speak to him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand." We have not, in all the records of Solomon's greatness and wisdom, a testimony so affecting as this. The great monarch of Israel, seated on the throne of his kingdom, rose to meet his mother, and bowed himself before her, and caused her to be seated at his right hand. No event of his life displayed more the true greatness of his character, than this single act of veneration for a parent whom he honored for her ability and virtues.

In a funeral discourse, delivered at the burial of an aged man, we find the following beautiful testimony given by the pastor of a church of which an aged saint had for many years been a member. "He once desired me to go with him to the grave of his father and mother, for whom he had just obtained new monuments. As we stood there, I said to him, 'you seem by this act to renew their

memory, as if they died but yesterday.' 'Yes,' said he, 'I wish to do all I can while I live, to honor the name of my father and mother; but for them, I should have been a poor, wretched outcast upon the earth.' And the old man, of ninety years, in the full possession of his intellectual powers, bowed his head as a bulrush, and, shaking with strong emotion, wept like a child." O! blessed, blessed are the parents, who, more than half a century after their death, can draw such a tribute as this from an aged son.

Such is the testimony which every child will bear to parents who have constrained him to walk in the right way. The mother, especially, who has been faithful to teach her children, by precept and example, the duties which they owe to themselves, to their fellow-beings, and to God, will surely be rewarded by their rising up and calling her blessed. Her teachings will remain vivid when all else seems dim and half obliterated from the heart. An affecting instance of this came under our observation but a few months since. An aged man, who had been so prostrated by disease that his mind could no longer dictate a form of prayer, would often recall the prayers which his mother taught him in his earlier years; the very words which his infant lips had lisped more than three score years before. "The prophecy which his mother had taught him," remained fresh in his mind, when the events of yesterday were totally obliterated.

Did mothers realize more fully how enduring are the impressions which their earliest teachings make upon the mind, and how often the characters of their children prove but a transcript of their own vices or virtues, they would more faithfully obey the requirements of God. They would never suffer themselves to conform to the sinful exactions of fashion, and the equally sinful habits of idleness, which go hand in hand with her twin-sister, fashion.

But it is not her children alone who will hold her in grateful remembrance. "Her husband also, and *he* praiseth her." What is more grateful to the heart of a faithful wife than the gently uttered commendation of a beloved husband? She can forego the applause of the world; she can deny herself all the admiration of the giddy throng that once smiled upon her, but she cannot enjoy life without the approving smile of him for whom she has relinquished all besides. We have sometimes felt deeply pained to see a husband turn away from a devoted wife with a cold frown and a stern rebuke, when her only fault was a want of that domestic skill which can alone be secured by faithful, early training. Did mothers realize how much of misery they are laying up in store for their daughters, they would, we are sure, see that they were well skilled in every department of domestic duty.

We know it is not expected that a husband will feel happy when he sees his earnings wasted by the unskillful management of a wife, and when he hardly dares to ask a friend to dine with him lest there should be nothing palatable on the table; and if we would secure to our daughters the respect and confidence which will insure the praise, instead of the reproach, of their companions, we must teach them the practical duties as well as the elegancies of life.

It is true that many a gentle heart is causelessly crushed by the over-exacting spirit of one who is no more skillful in his department than she is in hers, and that a word of kind encouragement, and a little well-timed approbation would lead to a confidence in her abilities that would enable her to overcome, in a measure, the defect of education; yet this does not lessen the responsibility of mothers, nor excuse them from looking well to the ways of the household.

"Many daughters have done virtuously, but thou excellest them all," ver. 29.

What more affecting tribute could be paid to a virtuous woman? "Many daughters have done virtuously, but thou excellest them all." In her the writer contemplated, not the exemplification of a few extraordinary virtues, but he regarded her as the personification of female perfection.

"Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised," ver. 30.

The favors of this world are, indeed, uncertain and vain, being often unworthily bestowed. True worth does not always constitute the ground on which they are conferred; like the Pharisees in the time of our Savior, many invite the honorable, in the estimation of the world, to their feasts, that they may receive the same courtesy in return. Self-love, and not voluntary respect, lies at the foundation.

Equally vain is that attention and admiration bestowed on external beauty. The polished workmanship of the casket is admired as a piece of mechanism displaying consummate skill; but it is not in the most remote degree related to that admiration which we feel for a pure and elevated spirit, the imperishable jewel enshrined within. Beauty, when unaccompanied by those graces which adorn the good and wise, soon ceases to be even attractive to the senses, so much higher is the value intuitively attached to solid worth. Emerson, in one of his ingenious Essays, remarks, in substance as follows. Beauty of face is even regarded as less attractive than symmetry of form, and beauty of form is ever held entirely subordinate to beauty or grace of mind; and the perfection of the heart, or affections, is looked upon as superior to all the others combined. We do not give the language, but simply the ideas gleaned from his remarks; and we shall, we trust, be pardoned for inferring that a reason of this lies in the dignity of our nature, if we may be allowed the expression. Fal-

len as we are, there still remains in the human heart a witness that it was originally created in the likeness of God; and this instinctive preference of a refined heart to all other outward or inward beauty, is the highest proof that the soul may again be brought back to its original sympathy with the Divine character.

The attribute of *love* is the highest perfection of Deity, as we must acknowledge, if we admit that Christ was "*the brightness of the* Father's glory." A capacity to sympathize with the refined affections of the human heart, and to award the just tribute of praise, even where it has not met with the distinguishing favor of the world, and has not the fascinations of beauty to recommend it, is, perhaps, the highest evidence that the heart has still some distant alliance to the beneficent Author of its being.

"Give her of the fruit of her hands; and let her own works praise her in the gates," ver. 31.

This is truly a most beautiful climax to the praise already bestowed upon the character of this good woman. It had been declared that her children should rise up and call her blessed, her husband also, and he should praise her. And to all this it was added, "Give her of the fruit of her hands; and let her own works praise her in the gates."

Yes, even in the assembly of the elders of the nation, her good deeds should be mentioned with honor, and her name should be one which the nation would speak of with veneration. Like Caia Cecilia, the Roman matron, her works would be laid up as sacred relics, and she would give a character to her sex.

How many are there, at the present time, of whom it might safely be said, "Give her of the fruit of her hands?" There are many, but they are not among those known in the ranks of fashion. Had *these* the fruit of their hands given them, eternal poverty, disgrace, and misery would

be their portion. Yes, many, but they are among the humble, lowly, the meek and unassuming followers of the Lamb. Such a one we met a few days since, in the humble walks of life. She had borne a double portion of toil and care, for her husband was a Nabal, yet she had lived, and her children had been moulded after her image, and she was rejoicing in the hope that they were the heirs of grace. Even the devotees of fashion said of her, "she is a noble woman."

This maxim is abundantly sustained by the pages of inspiration. It is not merely a beautiful climax to the eulogy of one character alone, but it is founded on a principle which extends to all that bear the same lineaments, "For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee."—Ps. 128: 2. "Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."—1 Tim. 5: 25. Whatever our works may be, God awards to us the fruit of our own hands. As we have sown, so we must also reap. How blessed if we may be of that number, of whom it shall be said, "And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13.

Let us glance again at the character set forth in the preceding pages, summing up the whole in a few words.

*The obedient and good woman* works with her hands —loves her home, and makes it desirable to all who dwell or visit there. She has crucified the flesh, with the affections and lusts, for she is Christ's. She is benevolent, hospitable, provident, careful; of chaste and winning conversation. Her adorning is not *outward*, such as plaiting, or curling the hair, wearing of gold, or costly, gaudy, unseemly, uncomfortable, unseasonable, unsuitable, unbe-

coming apparel, but *inward*, the hidden man of the heart; a meek and quiet spirit—trustworthy, prudent, saving, economical—doeth good to her husband continually, preferring his interests to those of others, even that of her father.—Josh. 15 : 18, 19. Just, generous, liberal, having earned by her industry what she gives or consumes—seeks and plans to be usefully and profitably employed—procures the raw material and manufactures them with her own hands, willingly and cheerfully, and is never more happy than when earning something and doing good—is a good cook, and an obedient housewife—not fastidious, swerved or deterred from useful and proper services by false delicacy and etiquette—not ashamed to buy, sell, and traffic, when the good of her household requires it. By her industry, and commendable, efficient, and valuable enterprise, she girdeth herself with strength, both in body and in mind—has good, sound, commercial judgment; and her light never goeth out. The poor, the enfeebled, the enslaved, the disconsolate, the wandering, the outcast, the sick, and the dying, know and love and bless her. She is courageous, fears neither the winds nor the snow, is truly a help meet—an honor to her husband, who, by her influence, sitteth among the wise and the great; and having put on Christ, must rejoice in time to come. Her mouth speaketh wisdom only, and kindness is in her tongue. Her conversation, being seasoned with grace, is sober, seasonable, sensible, instructive, elevating, edifying, pure. Notwithstanding all this, she is domestic, looks well to her household—is quiet, does her own business with her own hands, and has lack of nothing—is well reported of for good works. "Every wise woman buildeth with her hands." The aged among them teach by example and precept the younger to be sober, to love their husbands and their children; to be discreet, chaste, keepers at home, good; that the word of God be not blas-

phemed. Would that it were so now. The children of such women will rise up and call them blessed, while their husbands praise them. With all such it shall be well here and hereafter. This is the Bible description of a good woman; the world will be the better for her having lived in it.

We have now taken a survey of every lineament of the character thus consummately drawn by the pen of inspiration; and, as we trust, have shown that it is not only beautiful, as an ideal, but as a practical character. Every attribute corresponds with the requirements of God, and is not a supererogatory grace. She could not have been a model for universal imitation, had she lacked one of the enumerated qualities. While we admire the poet, it is more for his entire fidelity to truth, than for any exuberance of fancy. We have brought passage after passage to confirm his sentiments, as general principles, and to prove that they were not fugitive fancies, applicable only to an imaginative heroine.

If we have succeeded in showing that she was a Bible character, in the highest sense of that term, that the virtues which she practised were actually required of her, and that they are equally required of every daughter of Eve, and that God will not hold those guiltless who consume his bounty without complying with his requisitions, then may we not infer that this is the standard by which we as women shall be judged? If God requires us to be industrious, good, chaste, keepers at home, not conformed to this world, not *eating*, unless we *work*, how abhorrent must that woman be to him, who refuses, in her pride, not in her ignorance, to conform to a single requirement made of her as a woman; whose virtues are all negative, not positive; and yet, who, at the same time, pretends to have put on the Lord Jesus Christ! How many such will be found among those who will say, "Lord, open to

us," and to whom He will say, "Depart from me, I never knew you?"

It is a solemn truth that in so doing we mock God. We profess to love him, and at the same time treat with contempt rules which, if not essential to the good of others, are vitally essential to our own well-being. What would you think of the veracity and honesty of a child, who should say to you, "Mother, I love you, I take delight in all your commands, I acknowledge your wisdom, and devote myself entirely to your service;" and at the same time, delight in casting contempt upon all your works; and in disobeying every requirement, even though dictated by the purest maternal love? Would you not feel that your child added insult to injury, and far exceeded the ordinary bounds of ingratitude? And what better is the conduct of the fashionable professor? She has taken the name of Jesus upon her, and by that act professedly relinquished all criminal conformity to the world. And yet, how does she manifest her obedience to the Savior? Is she of that number that work willingly with their hands, that they may contribute to the necessities of the poor? Go to her mansion, and you will find her house filled with servile laborers, who receive no thought for their welfare, no instruction that will elevate, no affectionate prayers for their salvation, no earnest entreaties to come to the Savior. She herself despises labor, and all whose necessities compel them to labor. A follower of him who became the servant of all. Truly not.

Does she give to the poor of the fruit of her labor? Verily she has none to bestow. She may give of the labor of others, but never of her own, for she has never complied with this condition of her existence. Probably she will tell us she has not strength to labor. God never designed she should have strength unless she would use it. She has eaten but not labored, and He sends her as a reward

of her disobedience, those diseases that will early consume her frame, and put it beyond the power of violating his law. Dyspepsia, liver disease, and the numerous other fashionable maladies, are only so many avengers of God's violated law. Had she labored willingly with her hands, she would in all probability have lived to old age, and been mourned at death for her good deeds which she had done. But she has been idle, and has squandered not only her health but her talents; and her moral influence has been as little felt as her physical labors. What reproach has she cast upon her Maker's wisdom, in thus intimating that He has bestowed on us powers which it is unwise to use!

Nor is this all; in her sinful conformity to the world she casts contempt upon her Creator. When God had finished the work of creation, He pronounced it very good. Was not the form of the woman made sufficiently graceful, that it need not be perpetually remoulded and cast after a pattern all unlike its original? Every other animal, save the human, yields a willing assent to the all-wise Mechanist; but the refinement of human genius is perpetually suggesting some new change. What impression would be produced upon the mind of a heathen, who should see only the transformation of the human form wrought by our fashionable milliners in the space of a year? Would he not feel that they had no gratitude, no confidence in the wisdom of their God, but were seeking to improve upon his workmanship? Let him add to this the knowledge of that single apostolic precept, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works;" and what, think you, would be his opinion of your sincerity? Would he not justly say that you imposed upon

his credulity, by thus seeking to enforce upon him those laws which you treat so contemptuously?

Beloved, reflect upon your position for a moment, remembering that you are continually in the presence of him who knows your hearts better than you can know them; who is perfectly aware of every secret spring by which your actions are moved, and who is to be your Judge in the day of final account. Ask yourselves seriously whether you have been governed by one sincere desire to conform to God's laws in such a manner that you might glorify his wisdom, by showing their perfect adaptation to the highest good of being. Has the desire to prove your affiliation to Christ ever led you to say sincerely, "Wot ye not that I must be about my Father's business?" Have you conformed to his holy example and precept, by laboring diligently with your hands, by visiting the sick and the imprisoned, by feeding the hungry, and clothing the naked; by bringing the poor that are cast out to your house? Have you ever felt that it is sinful for Christians to indulge in extravagant dress and equipage, and that it is imperatively binding on them to take up the cross and follow Christ, through evil as well as through good report? Are you ready like him, to look after the weak and erring? to seek out such as have been tempted, and restore them? to strive in every possible way to bring back the wanderer to his Father's mansion? If you have not in some good degree conformed to these requirements, you cannot lay claim to the promises. You are not the follower of him of whom the prophet declared, "Surely He hath borne our griefs and carried our sorrows;" and in the heavenly world you can lay no claim to the precious privileges of the saints. If you have sown to the flesh, you must of the flesh reap corruption. You cannot be with Jesus a partaker of the glory of restoring the world to the state from which it fell; you have neither contributed to

subdue the soil, and to recover it from the curse pronounced upon it, nor to the restoration of your race from the sin and suffering incident to a fallen condition. As you have not followed Christ in his humiliation, you cannot claim any part in his exaltation.

Nor think this a matter lightly regarded by your Heavenly Father. The threatenings and expressions of strong displeasure against those who hold his laws in such utter contempt, abound as fully through the Scriptures, as do the promises of grace and mercy to those who delight to honor his commands. It is no light thing thus to treat the offers of redeeming mercy, and to say boldly, "We will not have this man to reign over us." But it is even more insulting to the majesty of Heaven, for us to say with our lips, He is our King, and yet by every act to deny our allegiance. O, it is a fearful thing to treat with such despite the grace so freely offered; and to refuse to publish the offer of salvation to a fallen world. Christ has made all things ready, and yet we turn from his gracious offers, and follow the vanity of our own hearts.

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## SECTION IV.

### *Character of a Foolish Woman.*

"Such was the shadow fools pursued on earth
Under the name of pleasure; fair outside,
Within, corrupted, and corrupting still.
Ruined and ruinous her sure reward.
Her total recompense, was still, as he,
The bard, recorder of Earth's Seasons, sung,
'Vexation, disappointment, and remorse.'
Yet at her door, the young and old, and some
Who held high character among the wise,

Together stood, and strove among themselves
Who first should enter, and be ruined first.
Strange competition of immortal souls!
To sweat for death! to strive for misery!"—POLLOK.

We will now proceed to quote some passages of scripture, which show conclusively the displeasure with which God regards those who refuse to obey his commandments, and take pride in setting at nought his counsels.

"Moreover Jehovah hath said:
Because the daughters of Zion are haughty,
And walk, displaying the neck,
And falsely setting off their eyes with paint;
Mincing their steps as they go,
And with their feet lightly tripping along;
Therefore will the Lord humble the head of the daughters of Zion;
And Jehovah will expose their nakedness.
In that day will the Lord take from them the ornaments
Of the feet-rings, and the net-works, and the crescents;
The pendants, and the bracelets, and the thin veils;
The tires, and the fetters, and the zones,
And the perfume-boxes, and the amulets;
The rings, and the jewels of the nostrils;
The embroidered robes, and the tunics;
And the cloaks, and the little purses;
Transparent garments, and the fine linen vests;
And the turbans, and the mantles;
And instead of well-girt raiment, rags;
And instead of high-dressed hair, baldness;
And instead of a zone, a girdle of sackcloth;
A sunburnt skin, instead of beauty.
Thy people shall fall by the sword;
And thy mighty men in the battle.
And her doors shall lament and mourn;
And desolate shall she sit on the ground."

LOWTH'S Translation of Isa. 3: 16–26.

Such was God's threatening against the daughters of Zion, and how fearfully has it been fulfilled. And were

not their vices precisely of the same character that are common now? Let us see.

The bad woman of the present day is neither loved of God, nor respected by good and sensible men; for she is neither useful, profitable, benevolent, nor holy; but idle, wandering about from house to house, a tattler, busy-body, speaking things which she ought not—already turned aside after Satan. She walks disorderly, works not at all, but is haughty; walks with stretched forth neck, wanton eyes, mincing as she goes, and makes a tinkling with her feet—decks herself in the most gaudy, fantastic, expensive, unbecoming, burthensome, injurious, and ridiculous manner which can be devised, together with numberless ornaments, such as head-bands, artificial flowers, veils, ear and finger-rings. She thinks little of Christ and the bliss of heaven, and less of saving the world ready to perish—has tears to shed when crossed in her extravagant desires, but none because God is dishonored, Christ rejected, and mercy spurned. She loves to make fashionable calls, parties, and expensive displays in dress and furniture—seeks the praise of men, but not the approbation of her conscience and God. Though she may sometimes visit and give to the poor and needy, yet she despises them. She is always talking, laughing, sporting, dressing—killing time, but never improving it. She refuses to dress, and eat, and drink, and talk, and visit, and sleep, with a single eye to the glory of God, and the good of man—squanders her time in idleness, or vain and sinful amusements—reading novels and other light, trifling, and injurious works—runs or sends daily to the store or shop, the milliner or mantua-maker—annoying the merchant, clerk, a father, brother, or husband; spending all she can get (not earning, for she earns not even the first article of food she eats, much less the things she puts on).

The word of inspiration informs us that every wise wo-

man buildeth her house, consequently all those who do not thus build, are not wise, but fools. God has given her a body well shaped and arranged in all its parts, for the purposes for which He intended it; but now, she compresses her feet by tight shoes—now, her waist by corsets, cords, and whalebone, as though God had made a mistake in her mechanism; to-day with this, and to-morrow with that fashion, without regard either to its comfort, economy, convenience, or appearance; or whether it originated in a Parisian court, or a filthy brothel. It is enough, if it is only fashionable. And what of all this, would a heathen say, when invited to become a Christian? Would he not spurn that religion, professed by a people whose every act belied their profession? She wastes God's bounties, all of them; curses the world, bankrupts her friends, ruins her own soul and body, and the souls and bodies of her offspring. She spends hours daily at her toilet to make herself appear young and pretty, and what she is not; as though it were right to be ashamed of old age and grey hairs, or an ugly face; and waste probation's time in hiding from view the ordinary and unavoidable laws of nature, and the marks of time. O that such would remember that a world is to be converted, requiring all our time and money, and the greatest possible haste. This foolish, hurtful, expensive, fashionable, and idle way of living is pandering, yielding to "the lust of the flesh, the lust of the eye, and the pride of life," with a vengeance. Not contented with what she *needs*, she gets, or seeks to get what she *wants*, which is often all that can be paid for, or procured on credit, regardless of to-morrow—so thoughtless, careless, negligent, forgetful about the common duties and transactions of life, one would think she lacked common sense—is afraid to be, and most miserable when alone; never meditates, nor thinks seriously, profitably, prayerfully—pleased only when surrounded by

light, vain, fashionable society. She seeks fine things, vain applause; fears to live out of the fashion;—fears the world,—*everybody*, everything,—fears death—has no moral courage—sits up late, and lies in bed, when the duties of the day call for wakefulness and action. She is not spiritually-minded—has no missionary, philanthropic enterprize—nor is she reformatory in principle, or in action,—will not deny herself, though all else suffer want—seeks self-gratification, daily and hourly; never husbands her time, nor improves it in reading, writing, or labor, which would be of use to the body or mind. O how full of little things the world is, that ruin the soul, things so small that they are overlooked by those who follow the fashions and pride which everywhere abound.

Who can live with such a woman? A senseless, sensual man may; but a benevolent, sensible man cannot. He may stay out the eternally dying period of his probation with her, but it will not be living, except a living death.

Most persons deceive themselves in this respect, and at last will, unless reconverted, be awfully disappointed when summoned to their last account. Nothing is so detestable to a sensible, intelligent, and intellectual man, as a vain, idle, extravagant, talkative, proud, senseless, ignorant woman. For what does a man want a wife? Surely not to be a curse, a body of death fastened to him, from whom, should he desire it ever so much, he could not be freed, but a help, meet for him,—not only willing, but qualified and fit to be his moral, intellectual, and literary, as well as social companion. And such, woman is capable of being—such she was designed to be, and such she might and should be. But so long as she despises labor and the laborer, loves to see and be seen, dresses, dashes, and parades, wastes time and money as though it were her own, in idle amusements and vain recreations; tempting

to sin and being tempted, when she has not the moral honesty and power to resist; so long as she pours contempt upon the wisdom of God, by changing her shape and appearance, to the destruction of her beauty, comfort, usefulness, intelligence, virtue, health, and her life, she will not and never can be; but while thus acting, must for ever remain that puerile, sickly, expensive, senseless, and despicable being she now is in the estimation of all good men. If women would continue to put out of all patience husbands and fathers of good common sense, and of sober, economical, and industrious habits, let them talk on, chit-chat, about as senseless and profitless as the parrot, but never think and pray; and would she ruin their estates and break down their spirits, let her add to her other follies, that of monthly, or at most, yearly alterations of dresses, cloaks, shawls, bonnets, caps, ribbons, etc., etc., frequent the dressmakers, the merchants, the shoe shops, or send by every messenger who will run at their bidding, rush to every gay and expensive party and place of amusement, make and attend feasts, ride for pleasure, or for health wasted by dissipation and crime, and they will not fail to accomplish, fully, their object.

Suppose an untutored pagan were to ask why our American women were made different from theirs? Would it be sufficient to say, O, because they are Christian, enlightened, tasteful, and have discerned that the God whom they profess to serve made a mistake when forming their bodies, and now, at this late day of the world, they are endeavoring to correct it? Your women are heathen, ignorant, unrefined, unseemly. Would such an answer be complimentary to the wisdom and benevolence of the true God, or commendatory of his religion, and of our good taste, industry, and economy? Or, suppose the thirty-first chapter of Proverbs were read to him, with the assurance that it was the word of inspiration, direct

from heaven, from the very Being whom many of these ill-shaped, delicate, sickly women profess to love, and have pledged themselves by a solemn oath to obey: would he not be likely to adopt, as his translation of much of it, something like the following by a western writer.

SHORT SERMON ON VIRTUOUS WOMEN.

TEXT.—"Who can find a virtuous woman? for her price is far above rubies."—SOLOMON.

As virtuous women have in our days become as plenty as they were rare in the days of Solomon, we can easily test the accuracy of his description, detecting his inaccuracies, and observing how they are intermingled with a correct description, of which we subjoin the following instances:

"She seeketh wool and flax, and worketh willingly with her hands."

Hired laborers are technically denominated "hands," and so are the slaves on the other side of the Ohio. The inaccuracy in the above account consists in the use of the term "hands" for servants of both sexes, it being generally confined to the males. The correct portion of the description is, that the virtuous woman is willing that her "hands," or servants, should do her work.

"She is like the merchant's ship, she bringeth her food from afar."

This simile has generally been considered very correct. Merchant ships usually carry small burdens, in proportion as they are swift sailing and stylishly rigged; and the more expensive and beautiful they are, the less profitable are they. "Her food is brought from afar;" that is to say, her tea comes from China, her sugar from the West Indies, and her other luxuries from all parts of the world.

"She rises also while it is yet night, and giveth meat to her household, and a portion to her maidens."

There is a little incorrectness here, which may, perhaps, be in the translation. The true meaning of the verse probably is, that the virtuous woman, when she gives a party, sits up all night, and gives a supper to her visitors, allowing her maidens to eat a portion after them.

"She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard."

That is to say, the virtuous woman being occasionally tired of town, persuades her husband to buy a country seat, and by the labor of hired hands, to ornament it with "vines and fruit trees."

"She girdeth her loins with strength, and strengtheneth her arms."

This is strictly correct. The virtuous woman requires a strong girdle around her loins, in order to make her waist as small as fashion requires, and she must strengthen her arms in order to draw her girdle as tight as is necessary.

"She perceiveth that her merchandize is good; her candle goeth not out by night."

That is, when she goes a shopping, she examines an immense quantity of goods, for the purpose of being sure that they are of the best quality before she makes a purchase. Her candle, of course, cannot go out by night, whether she gives a party or goes to one.

"She layeth her hands to the spindle, and her hands hold the distaff."

This is a very obscure passage, and it is not easy to determine what the terms "spindle" and "distaff" mean, when used in the above connection. It is generally admitted that they mean something exclusively used by women; but whether they were articles that have gone out of use and are forgotten, or the names of something now in use, is a matter of great controversy. Some persons are of the former opinion, while others think they must have been musical instruments, like the piano and

guitar. Others imagine that they were articles of house furniture, such as a hand-bell, or pull-bell, to which the virtuous woman has frequent occasions to lay her hand. Upon the whole, the decision of the question is so difficult, that we leave it to our readers.

"She maketh herself coverings of tapestry; her clothing is of silk and purple."

That is to say, the virtuous woman is dressed in the most expensive style, and the richest materials are used for her clothing. This test of a virtuous woman being easy to the public, it is not extraordinary that it should be a favorite one.

But without proceeding farther, it is evident that, at the present day, virtuous women instead of being scarce, as in the days of Solomon, are quite as plenty as necessary and convenient for the supply of the wants of the community; and an inquiry like that at the head of this chapter would not *now* tend to increase any man's reputation for wisdom.

Is this too profane for a subject fraught with consequences so momentous? What instinct, interest, reason, love, or duty cannot reach, irony may.

Beloved, though thoughtless, inconsiderate, for such, rather than intentionally wicked and dangerous, we believe you to be,—we have shown you that God forbids idleness, and extravagance in all its forms: pride, selfishness, waste of time and money,—also, that he requires of you benevolence, industry, economy, fidelity, humility, plainness and cheapness of dress, and all other christian graces. And now do you intend to abstain from these things He has forbidden, and observe those which He has commanded? Will you be sober, keepers at home, discreet; adorning yourselves in modest apparel, not with broidered hair, or gold, or pearls, or costly array, but with good works, which, in the sight of God, are of great price? If

you will not, then you must give up your hope of heaven, for you have not the spirit of Christ. Is it sinful to refuse to love God and your neighbors—sinful to rob him and them? Then it is sinful to disobey him in the things we have enumerated. The same Being who says you shall not steal, nor commit adultery, has also said you shall work with your own hands—dress plain, with modest apparel; and disobedience in regard to the latter will, unrepented of, as assuredly exclude you from the abodes of the blessed, as disobedience to the former.

Cowper says:

> "Her women—insolent and self-caressed,
> By vanity's unwearied finger dressed,
> Forget the blush that virgin fears impart
> To modest cheeks, and borrowed one from art;
> Were just such trifles without worth or use,
> As silly pride and idleness produce;
> Curl'd, scented, furbelow'd and flounc'd around,
> With feet too delicate to touch the ground,
> They stretched the neck and rolled the wanton eye,
> And sighed for every fool that fluttered by."

"THE KING'S DAUGHTER.—BY ELIZABETH T. BRONSON.

"As I was recently threading one of the principal streets of a New England city, my mind was occupied in meditating upon this passage of scripture: 'The king's daughter is all glorious within.' If this beautiful sentence had been written with literal reference to the fair daughters of Judea, it would have been a noble tribute to their excellence, proceeding, as it did, from the lips of David, king of Israel. But my thoughts were speedily withdrawn from 'the hill-country of Judea,' and my eyes almost dazzled as I raised them upon the jostling crowds rapidly passing. Verily, thought I, if the king of Israel could walk these streets, as he was wont to walk the streets of

Jerusalem, and could see the dancing plumes, the royal velvets, the many-colored fabrics, reflecting every shade of the rainbow, the 'nets of checker-work, and the wreaths of chain-work,' he would have exclaimed—'the king's daughters are all glorious'—without.

"Entering a shop to select a pair of gloves, I remarked to the shopman, that they were too small. 'Ho!' said he, 'ladies frequently sit here a whole hour, drawing a glove upon the hand.' An hour, thought I! What pains 'the king's daughters take to be all glorious'—without.

"My next call was at a milliner's shop, and there, amid a display of the 'gayest of gay things,' was a young girl, who had apparently just emerged from the work-room, and had scarcely ten minutes at her disposal, equally discussing the merits of a box of gay plumes, and vainly endeavoring to select one with which to deck a still gayer bonnet. I saw, at a glance, that she was evidently in want of substantial articles of clothing, but was prevented from offering a stranger's advice, by the recollection, that 'the king's daughters must be all glorious'—without.

"Walking a few rods farther, brought me to a shoe-store. As I opened the door, a very genteel Miss rushed in, exclaiming, 'Have you French slippers?' The slippers were placed before her. Eyeing them with the keenness of a connoisseur, she said, 'are they the real French slippers?' With sober honesty the shopman replied, 'they are not of French manufacture.' The slippers suddenly fell upon the counter, and with 'they ain't genteel enough for me,' upon her lips, she hurried away in an eager pursuit of French slippers. Verily, 'the king's daughters are all glorious'—without.

"Pursuing my way home, I called upon a young friend. I found her bending, with untiring industry, over a small

muslin fabric. This bit of muslin was destined to become, by the embroidery of many a leaf, bud, and flower upon its delicate texture, a *bona fide* French article. I inquired the length of time necessary to complete it. 'The constant labor of three weeks,' was the reply. Three weeks! but—'the king's daughters must be all glorious'—without.

"Again, I was in a dressing-room. A fair young girl was about to make her grand entrance into the scenes of fashionable life. There was sweetness in her face, and grace in every movement. The hair fell in ringlets around the uplifted brow and polished neck. She was beautiful, too beautiful for 'vanity to trace its thousand likenesses upon.' The mother was there superintending the toilet, and arraying the daughter in a lustrous robe of satin, whose rich folds fell with grace upon a form which nature evidently intended should be one of matchless symmetry.

"'My dear,' said the mother, 'it is impossible for me to clasp your dress. This is carrying tight-lacing to an extreme which I cannot approve.' 'O mother, the dress is none too small,' said the daughter, 'it is just right, precisely.' The dressmaker said it was a perfect fit, not a wrinkle to be seen. 'I will hold my breath, and then you can clasp one hook, and then you can finish with perfect ease.' The simultaneous efforts of mother and daughter were successful, and it was indeed 'a perfect fit.' 'Not a wrinkle to be seen,' surely. But there might be seen the labored efforts of the chest, as it seemed by its rapid movements, endeavoring to throw off the heavy incubus ready to crush it. I thought of the pent-up fires of the volcano, shaking the very earth to find vent. The heart, the mainspring of life, true to its office, sending forth its life tides, was groaning under the horrible compression. Those little cells of the lungs with their tissue-like coverings, were in vain attempting to perform the office which nature, or the God of nature had assigned them. But what have

heart and rags to do with silks and satins? A string of pearls is thrown around the neck of the fair girl, and the toilet is complete. What though the mercury in the thermometer is ranging in the neighborhood of zero, who but a Boer, or a Hottentot, would think of placing a covering upon the neck, or anything thicker than satin slippers on the feet, for the purpose of protecting them from cold? I fancied I heard the hacking cough of consumption, and saw the hectic flush; but the sight vanished, and the sound died away as the potent words fell upon my ear,—'the king's daughters are all glorious'—without.

"I took a seat in the parlor of a stately mansion. Every country and clime had been made tributary to this home of gaiety and fashion. Splendid curtains and costly mirrors adorned the apartment. I could not press my foot upon the velvet-like carpet without crushing some exquisite bud or flower, wrought by some Turkish slave. There sat a young lady, her arm upon an open piano, and her head resting upon her hand, intently engaged with the last new novel. Presently the door opened, and a man of noble bearing entered, and drawing an arm-chair toward the glowing grate, was soon absorbed in his own reflections. He was in the midst of life, and yet there was many a furrow upon his cheek, and many a wrinkle upon his brow; and the almond tree had scattered its blossoms thickly upon his head. But the deep and painful thought in which he seemed engaged, was suddenly broken by the daughter's exclaiming, as she laid down the book she was reading, 'Why, father, I did not know you were here. I have been waiting for you to come home this hour. Will you please to let me have fifty dollars to purchase velvet for a dress? Mother and I are going out this afternoon, and we're only waiting for the money. Don't you think,' seeing him about to reply, 'Julia Loomis has one, and everybody admires it?' 'My daughter,' said the father,

'I regret to say that I cannot let you have a single dollar. I have a large payment to make next week, and how I am to raise the money I know not. Indeed, I am a bankrupt, except in name. Your wardrobe is in far better condition than your father's circumstances; and, for once, you must give up your project.' 'But, father, you always say just so. I very much want the dress, and mother says I shall have it, and if I cannot, I may as well turn nun at once.' Thus, half-pouting, half-crying, she left the field for her mother who had just entered, and hearing a part of the conversation, readily divined the whole.

'My dear,' said the wife, 'I do think you ought to indulge Mary this once; she has set her heart upon the dress, and ought to have it. Julia Loomis has one, and why should Julia Loomis dress better than our daughter?'

'For the simple reason,' said the husband, interrupting her, 'that Loomis is worth his hundred thousand, while I am not honestly worth one.' 'And you know,' continued the wife, seeming scarcely to have listened to her husband's remark, 'that dress makes a great difference in a person's appearance.' 'It does, indeed,' said the husband, while a little smile played around his features as he recalled the time when *he*, too, was dazzled by the glare of fashion, and proffered his hand to one of its heartless votaries. 'But,' added he, 'I am compelled to say to you, as I have already said to Mary, that I am nearly ruined by this never-ceasing demand to follow fashion. My income has always been sufficient for an ample support. But this constant demand for money has drained my purse and nearly ruined me.'

"The anger of Mrs. D. was evidently rising. Unused from childhood to restraint, she knew not how to brook opposition, much less could she calmly consider their pecuniary circumstances and limit her wants to her means.

The great question from youth to age with her had been, what is the fashion ? I will not repeat the heart-sickening conversation which followed. It was cut short by Mr. D.'s suddenly rising, throwing his pocket-book upon the table, and leaving the room. In due time the beautiful Mary appeared, arranged in her coveted velvet, her face wreathed in the sweetest smiles, and doubtless, many an observer mentally exclaimed,—' the king's daughter is glorious'—without.

" What, though some six months after the above conversation, the morning papers announced in flaming capitals, ' Most astounding disclosure ! Mr. D—— who has sustained hitherto an unsullied reputation for the highest honor and the most undoubted honesty, and who has for years occupied a station of great responsibility, has been found a defaulter in the sum of fifty thousand dollars ! He has fled from the officers of justice, and is probably seeking refuge in a foreign land.'

" With the mind's eye, I followed that miserable man to the land of his exile, and saw his grey hairs going down with sorrow to a stranger's grave. But I felt that his was no solitary case ; that he was but one among many a victim immolated at the shrine of fashion, and all for what ?—' That the king's daughters may be all glorious'—without."

Do they think that God looks with more toleration upon such practises now, than He did formerly ? He is the same from generation to generation. His laws are not arbitrary dictations of his will, but they grow out of the nature and relations of the beings He has created. Hence they cannot change until the conditions of being are changed. Those things which He denounces are invariably opposed to our best interests, and hence a reason why He denounces them, and affixes a penalty commensurate with their enormity.

Trace through the whole extent of divine legislation, and we defy any being, human or angelic, to point out a single requisition that is not for the good of those for whom it is required. This is the language of reason and experience. A Being, capable of framing such a stupendous work as the outer creation, must surely be possessed of skill to govern its varied operations. His government is not based upon the principles of power and knowledge alone; they are combined with the highest love. Knowledge and power may both be arbitrary, but love cannot. It seeks not its own interest, but the well-being of others. Combine with this, perfect knowledge and perfect power, and we have the elements of a Sovereignty, the most unerring in every attribute.

That God, the Sovereign as well as the Creator of the universe, is such a Being, his works attest. What but the most perfect knowledge could have planned the countless systems of suns and stars, and regulated the relations of the most minute particles of matter? What but the most unbounded power and skill could have balanced all these systems, and provided for their perpetual rotation, without friction and without contact, dependent upon each other, and all arranged with such precision, that even the hills are weighed in scales and the mountains in a balance? And what but the most perfect love could have made all these outward glories subservient to the happiness of sentient beings, governed, too, by immutable laws, sanctioned by those penalties which might best guard their felicity? And what but an inconceivable regard for the works of his hands, could have dictated the scheme of redeeming love, consummated by the death and resurrection of Jesus? Can such a Being change? Is it possible that He should be other than the perfect God He is from eternity? Though all else should change, God *cannot*. And it is such a Being who has expressed

his displeasure with those who walk in pride, and refuse to humble themselves before the majesty of his law. Did not the good of their own being require it, as well as the interest of the whole moral universe, be assured God would never have desired in any, humility and meek submission to all his laws.

Since, then, God requires of us conformity to his law, for our own good, can He remit aught of the penalty affixed? Could He be a perfect governor, and suffer the infraction of statutes that are vitally essential to the well-being of the subjects who owe him their allegiance? Does not the very perfection of his love demand that He should make it honorable?

If, indeed, the relation we sustain to God is that of legitimate subjects, and if we are governed by laws enacted, not for any arbitrary legislation, but as the natural dictation of the relations in which we are placed, does it not follow that such laws must, in their very nature, be immutable? And if God's judgments were once denounced against any class of sins, are they not still impending over such as are guilty of similar transgressions?

We have seen that God, by the mouth of his prophet, did denounce judgments against such as were vain and haughty. We have seen that the iniquities of Sodom were "pride, fulness of bread, and abundance of idleness." As Sodom and her daughters drank of the cup of God's indignation, and as the daughters of Zion were left to sit on the ground, desolate, what shall be the portion of those, who, with the light of the gospel shining upon them, still walk in the steps of the daughters of Sodom, and follow after the iniquities of the daughters of Zion?

We trust that we have made it plain to the most obtuse comprehension, that God is the same; and that the sins which once called down his indignation, cannot now be regarded by him with complacency; but, lest any should

feel that we have not brought sufficient witness of his displeasure against those who follow the desires of their own hearts, we will bring yet other testimony from the word of inspiration.

"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16 : 18. "And they were haughty, and committed abomination before me; therefore, I took them away, as I saw good."—Ezek. 16 : 50. "The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth. Upon the wicked He shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup." —Ps. 11 : 5, 6. "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." —Prov. 1 : 31. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5 : 10. "In the mouth of two or three witnesses, everything shall be established."

We have brought these, and more; and now we appeal to every woman to say, whether we have not made it clear as the sun at noonday, that God requires of all that they faithfully improve the trust committed to them; because they are not their own, but are bought with a price. If these things are so; if God will call all souls to account for the time committed to them, for the talents lent them, for the bodily energies with which they have been endowed, for the money of which they have been made stewards, for the moral influence which their position in society should give them, for the intelligent worship which was due his attributes, where will the mass even of professing Christians be found? And if *they* fail, where will the openly irreligious appear?

*We feel that though* we have made it a strong case, we

have not exceeded, nor even fully come up to the spirit of the whole law. We have only gleaned a part of the overwhelming mass of testimony that might be brought in support of the position, that there can, in reality, be no such thing as an extravagant, idle, selfish Christian. But you inquire if we make no exception in favor of the sick and afflicted? No; for God does not. If we are sick, we shall be employed for God. Our prayers, our thanksgivings, our exhortations, will still be labor acceptable to our Heavenly Father; and our example of meek resignation to the divine chastisements will, perhaps, more effectually exhibit our light, than all our previous labors. No, thanks to God, he suffers even the sick to labor in his vineyard. We would not, for all the wealth of India, be denied the precious privilege of laboring for God with our whole heart, even though it cost us much self-denial, the chains of a dungeon, or wasting on a bed of languishing. But, alas, self-denial, above everything else, unless it be the frown of the world, idle, fashionable, senseless, vain women, dread. They appear to dread it more than they do the temporal and spiritual death of themselves, their families, and friends, and all the world even. Rather than be crossed—than be denied that dress, that ribbon, that yard of lace, that skein of silk—than forego the pleasure of meeting with that party, enjoying that ride, attending that ball—they would see the heathen, in countless millions, in ignorance, superstition, and sin, sink to hell, and all the ungodly in our own land die, doubly accursed. Possibly, it may be, some of them—for there are many kind, tender-hearted ones among them—when their attention should be called to this subject, may heave a sigh, or shed a tear or two, but the next popular breeze and popular smile sweep them all away. And all this evil is being done in this land of Sabbaths, and sermons, and Bibles, and by professedly christian mothers and daughters, too;

those who have sworn before men, and angels, and God himself, to live a life of godliness. O, what a retribution awaits such! How numerous and aggravated are the sins they will be required to answer for—over how many souls, lost through bad example and their neglect, will they be called to mourn? What a responsibility rests upon mothers and daughters in this land! How much they need to love their homes; to be sensible, discreet, modest, retiring, frugal, economical, industrious, philanthropic—godly in all things. And that you may become so, go with us to Gethsemane (partly in the words of another), and see that prostrate body—those drops of sweat, mingled with blood—that woe-worn, wan countenance; yes, go to Calvary, and there behold your King, bleeding, groaning, dying; then turn again to the fashions and follies of this world, if you can. Look at that naked form, agonizing in death, that you might live, and how do riches, and grandeur, and mortal parade appear? Place upon your bodies all the pomp, and splendor, and fashion, of which the foolish, the vain, and the proud, think so much, and upon your heads the richest and most dashing crowns of all earth's queens; and with them take your stand beside the widowed Mary, while her dear son, our Savior, bears the sin of the world, in his last moments, and let the world, and angels, and God contrast them with Jesus' crown of thorns, and purple, tattered robe; and though you might still have vanity and impiety enough to choose them, think you, you would, in that or any other crowd, parade in them?

Woman! why that deep submissive wail—
That rending of the Temple's vail,
  And slaying of the Just?
Were there no sins for her to mourn—
No mandate that she should return
  From vanity and lust?

Go, read the word left for her guide,
'Tis from the Lord—give up your pride.

In a word, look at 900,000,000 !—a world of human sinners—once in 30 years, going down to death and perdition—not knowing, or not appreciating the atonement made for their sins,—continue to gaze upon them, and upon the sacrifice, till you hear the cry, "*It is finished:*" and then go back into that vast crowd, and with it, rush on, until it reach, and plunge over the cataract of death and damnation, beyond the hope of recovery, if you can. But we know you cannot, unless yours is already a heart of adamant—of a fallen spirit.

# CHAPTER III.

## INFLUENCE OF WOMAN UPON NATIONS

To those who have been accustomed to regard woman's power as subordinate to that of man, in forming the character of a nation, and influencing its destiny, we would suggest an inquiry into the history of the past, both sacred and profane; and also a little primary inquiry into the elements of which society is composed. We have endeavored to show, in a former chapter, that God, when He created woman, assigned to her a position of equal dignity and influence, and that she was a help, meet for man. We know, too, from the necessity of the case, that she leaves her impression first upon the character of a child.

The ancient Spartans, renowned for the graceful proportions of their bodies, and for their courage and unyielding firmness, were well aware of the influence of a mother over her offspring, even before it awoke to conscious existence. When one was expected to become a mother, her apartments were hung with the pictures of youth and beauty, such as those of Apollo, Narcissus, Hyacinthe, Castor, and Pollux, in order that her imagination, being incessantly impressed by these objects, might transmit some traces of them to her offspring.

The most eminent physiologists and psychologists lay it down as an incontrovertible fact, that the cultivation of mind, attained by the parents, and more especially by the mother, is, in some degree, transmitted to their offspring.

Even the pursuits followed for a few months previous to birth, have been found to leave a peculiar impress on the mental character of the child. Combe mentions a mother who was intensely interested in reading the Iliad for six months before the birth of a son, which proved in after years to be a perfect Achilles. The mother of Napoleon is said to have manifested the same heroic, intrepid spirit, before his birth, during some disturbances in the island of Corsica, that characterized his life. The mother of Byron is represented as having possessed the same unhappy lineaments of character that destroyed her son. Catharine of Russia was distinguished by a strength of character that has been communicated through succeeding generations. The mother of Washington was a woman who exhibited the same lofty traits of character that were so strikingly manifested in her child. The women who accompanied the strong-hearted Pilgrims from the homes of their childhood were worthy of the relations they sustained; and the bold, unyielding New Englanders have for generations honored their maternity.

That the character of nations, like that of individuals, is moulded after the spirit of women, all must admit who trace national character to its source, and find its original elements to consist of individuals moulded, as we have seen, by this primary influence. Let us not be understood as insisting that men do not leave their impress, also, upon their offspring. This is freely admitted; and it is often too powerful to be overcome, or counteracted by the mother. The truth is, the combined, physical as well as mental, peculiarities of parents are transmitted to their offspring, subject to the reciprocal influence which their conduct has exerted over each other. As we have shown, the character of the wife is often a powerful instrumentality in directing the destiny of the husband; his mind is elevated by her association, and his character rendered

honorable, or he is degraded and made a reproach through her misdirected agency. Here, then, is another source of the power which she wields over the present as well as the future.

Though we thus freely admit that woman is not the only being held responsible for the physical, mental, and moral peculiarities of her offspring, we still insist, that in her moral image is the child more likely to be moulded, from the fact that the first awaking of the affections of the heart is under her immediate eye. As the flowers of Spring are brought forth and opened by the influence of the genial rays of the sun, so are the first affections of the soul developed by the looks and tones of impassioned love, with which God has gifted the mother for this very purpose.

The self-denial she is called to endure seems to be one of the most appropriate instrumentalities to secure the confidence of the child, and to ensure that influence which no other spirit can so effectually attain. The mother toils without compensation for its good; she watches unpaid by the bed of languishing; she denies herself for it in a thousand ways; and this the little one early learns. It observes no change of language, for the purpose of securing the pleasure of employers, and discerns no expressions of fondness in the presence of others, that are not as freely bestowed when no human eye regards them. Thus it learns to confide and love from its earliest years.

As the child advances in years, and mingles with others, their influence blends with this primary impulse, but it must still be regarded as only secondary; the first impress seems to form the basis, and to constitute the ground, for all future affinities.

As nations are but collective individuals, it follows that the mass is impressed with the same stamp that characterizes the majority of those composing it; hence, the

character of a nation becomes the exponent of the majority of individual character. This may be modified by circumstances, but we think it must be admitted as a correct general principle. From this we might infer that the character of a people may be anticipated for generations to come by the general deportment of its women.

This, we think, no well-read historian will pretend to deny. Often, indeed, a *nation* seems to have been moulded by the conduct of one prominent woman, who became an example to others of her sex, in consequence of her exalted station. We have before reverted to the indomitable courage and fortitude of the Spartans. We find, in tracing the history of that nation, that their women were accustomed to suppress all weakness, and to yield to the most trying bereavements with the most unwavering fortitude. At first, it was but the expression of true greatness of soul, and added to their dignity. The nation was then characterized by a spirit of true greatness, that neither suffered it to infringe upon the rights of others, nor to submit to their encroachments. They engaged in no aggressive war and spared even their enemies, who sued for mercy. This was a high degree of virtue, for a nation unenlightened by the principles of true religion; but it degenerated, when the fortitude of their women assumed an unnatural contempt of the gentle affections of the heart—when nature became annihilated, not subdued. When the *Spartan* mother could, with impartiality, regard even the virtues of a departed son, and calmly yet mournfully answer to his praises, as did Argileonis the mother of Bracidas, when the Thracians informed her of his glorious death, and added that Lacedæmon had never produced so great a general—"Strangers, my son was indeed a brave man, but learn that Lacedæmon possesses many still braver than he;" then did the nation justly stand unrivaled among the Grecian states. But when this

true heroism degenerated into stoicism, and led the mother when informed that her son had been killed without quitting the ranks, to reply, "Let him be buried, and let his brother take his place," then was anticipated the decline of their true greatness, and the introduction of that ambition that led them through the Peloponnesian war, to contend for the mastery of Greece.

Perhaps no nation, either ancient or modern, ever regarded with more contempt the trifles and extravagances of fashion, than did this brave people. Among them, kings, magistrates, and the lowest of the people, were not distinguishable by their dress. In this, they exhibited their strength of judgment, not allowing that true greatness would receive any addition from extrinsic ornaments; and it is rather remarkable, that it was a maxim among the Lacedæmonian women, that a rich dress would diminish their beauty. They were, in girlhood, accustomed to the same athletic exercises as the other sex, that their physical strength might be improved, and thus they might be prepared to become the mothers of a powerful race.

Such, however, was not the early character of the Athenian women. They were expected to combine elegance with taste in their dress; and they were accustomed to paint their eyebrows black, and to apply to their faces a layer of ceruse or white lead, with tints of rouge. Their hair, too, they used to sprinkle with yellow powder, and to crown it with flowers, while they added to or diminished their apparent stature, by wearing higher or lower heels. It is true, that the laws did not allow modest women to wear the embroidered robes which were considered as appropriate covering of the statues of the gods, but they were far from conforming to the habits of their stronger neighbors.

Nor did the Athenian women partake in those athletic exercises that braced the limbs of the young Lacedæmonian

maidens. Those stern virtues which distinguished that hardy race, were unknown to the women of Athens, but in their place was a so-called refinement of taste, and a shrinking delicacy, not marked so much by real modesty, as by want of courage and fortitude. The Athenian mother could thank her son for having saved his life by cowardice, since she would be made happy by his presence. Corresponding in a good degree with this prophecy of the future, contained in the character of the mothers of Athens, we find the men of the following generations refined beyond the age in which they lived, yet prone to fall into almost any vices and weakness that might be seducingly offered.

During the age of Pericles, the passions of the Athenians were inflamed by the artifices of the beautiful women of Ionia, and courtezans multiplied throughout all Greece. Even Pericles did not attempt to correct this abuse, though he assumed the outward semblance of the most rigid virtues. The renowned Aspasia, who had obtained an unbounded influence over him, and who became successively his mistress and his spouse, is said to have drove him into more than one war, to avenge her private quarrels. She had the boldness to form a society of courtezans, whose charms and favors were employed to attach the young Athenians to her interest. Thus, through the influence of one woman upon the habits and principles of a community that had little strength in its elements, the social virtues of a nation were scattered, like gossamers, by the autumnal breeze. Had the women possessed intelligence, combined with strong virtue, their husbands and sons would have looked with contempt on the specious Ionians, and the prosperity of Greece would have been secured. But, instead of this, the house of Aspasia became the resort of the most renowned men of Athens, and her corrupt principles were diffused throughout the nation.

Some of the most affecting, as well as striking instances of female influence are to be found in the records of sacred history. Solomon, whose wise reign seems to have been anticipated by the pious teachings of his mother, nevertheless was seduced into the support of idolatry by his wives. His kingdom, with its glory, departed from his weak and misguided son. Indeed, the calamities of the Israelitish nation, from the first, seem often to have followed in the steps of vicious and idolatrous women. For the reason that God knew, that, instead of conforming to the religion of the nation, they were likely to lead to idolatry, He prohibited the intermarriage of the Israelites with the heathen around them. In tracing the history of the world, we find that woman's influence is early acknowledged as a procuring cause of evil. In Gen. 6 : 1, 2, 4, 5, we find the following somewhat remarkable passage. Its precise meaning has been disputed by some, but it is, we think, sufficiently clear upon the point before us. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were very fair; and they took them wives of all which they chose." "There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bear children unto them; the same became mighty men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

We have here a fact stated, and as the result of that fact, still another fact is given, which, we think, will warrant the following postulate: that the sons of God were corrupted by this intermarriage with the daughters of the giants, and this led to that general corruption

which was terminated by the deluge. And when men had again corrupted their way upon the earth, God, after establishing his covenant with the seed of Abraham, prohibited their intermarriage with the heathen round about them. For this reason, He forbade them to make a covenant with the idolatrous nations, by whom they were surrounded, "Lest thou make a covenant with the inhabitants of the land, and they go a-whoring after their gods, and do sacrifice unto their gods; and one call thee, and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters go a-whoring after their gods, and make thy sons go a-whoring after their gods." —Ex. 34 : 15, 16. "Neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly."—Deut. 7 : 3, 4.

In these quotations may be seen the command not to intermarry with these nations; and the history of the nation of Israel proves conclusively its wisdom. When they had intermarried with the heathen, and had departed from the living way, they were compelled to forego the idolatrous connections. "And Ezra, the priest, stood up and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now, therefore, make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. But the people are many, and it is a time of much rain, and we are not able to stand without, neither is the work of one day, or two; for we are many that have transgressed in this thing. *Let now* our rulers of all the congregation stand, and let all

them which have taken strange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us."—Ezra 10 : 10–14.

In Nehemiah, we have another similar account, together with the zeal of the prophet in causing the abomination to be put away. "And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters for your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless, even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to trespass against our God, in marrying strange wives?"—Neh. 13 : 24–27.

God recognizes the influence of women over nations as well as individuals. We might trace the history of many nations, and we should find the same general results, all based on the natural relations which woman bears to the race. Not only among the ancients was this true, it is equally true of the nations that exist at the present time. The loose, unrestrained character of the French and Italian women could not possibly give a higher tone to the virtues of these nations than they now possess. Switzerland, once the home of the noble-hearted wives of the heroes who formed the league of the Alps, still lives free among the eternal hills, whose glittering spires pierce the clouds and hold communion with the tempest and the lightning in their airy homes. The same spirit that led them to give up their husbands and their

sons as the martyrs of freedom, rather than see them stoop to the vassalage of the tyrant, has long glowed in the hearts of their descendants.

The women of Scotland were ever ready to flee into the fastnesses of the mountains with their free husbands, and to court danger and death in their most appalling forms, rather than submit to the power of the usurper. To this spirit of unyielding fortitude may be traced the independence of Scotland, even though united with England. She has never stooped to the ecclesiastical dictation of England, but has maintained her own independent course, in spite of persecutions, which have stained her soil with the blood of some of the fairest of earth's daughters.

And England, proud and prosperous England, boasting, and that justly, of some of the most upright and philanthropic hearts that bless the earth with their labors and prayers, has had, and still has, some of the noblest of women. To the efforts of one woman* may be traced the first inquiry into the system of human slavery; and nobly did the women of England come up to the great work of revolutionizing that public sentiment that had so long sanctioned the bondage of the African. They were in this matter truly helps; and from this fact alone we might argue a general amelioration of the condition of the suffering throughout their realm. This out-speaking of their humanity promises a race of men who will perform what their mothers have prayed for so earnestly.

The character of the women who sustained the hardships of the early settlement of New England is too well known to need a word of eulogy; and the women of the Northern States have long sustained a reputation deservedly high for their intelligence, industry, and elevated moral and religious attainments. Would that from among

* Elizabeth Heyrick.

us none of this true glory had departed; that none had coveted ease and false elegance, the offspring of extravagance.

Though the country women still sustain, in a good degree, the virtues of their mothers, yet in our cities we are pained to meet those who are, in every respect, degenerated, and utterly unfit to be the matrons of the new race. Weak, indolent, and extravagant, they have little appreciation of their responsibility; and without being conscious of it, are laying a foundation that will, unless overturned by a counteracting influence, lead to the overthrow of our institutions and national virtue. As the extravagant demands of fashion exceed the means of a vast multitude, they will prevent marriage, and lead to a state of society not unlike that which, at the present, prevails in Paris. Men of this age will be led to hold females in contempt, and seek their society only from unworthy motives, as they did in the days of Socrates (468 years before Christ), as we are informed by Plato, who makes that most renowned sage of Athens say, "these things are now agreed upon, that in this city, which is to be constituted in a perfect manner, the women are to be common—the children common—and the education common." From this it would appear that the men of that generation looked upon women as little more than necessary evils. And while women are thus regarded and degraded, vice will be the inevitable result; and, by the flood of licentiousness, true liberty and virtue swept away.

Even now are many treading in the broad road to death, who have been seduced thither by a desire to follow in the gaudy train of those worshipping at the shrine of female vanity.

# CHAPTER IV.

## DUTIES OF WOMEN.

Art thou a woman? and dost thou remember
That from her folly flow'd the world's wide woe?
Then turn to-day and follow thy Redeemer—
Let all the race the full salvation know.

We have, in a former part of our work, endeavored to show, that as woman was first in the transgression, so she must be first to return, in order that the world may be brought back to its allegiance to the King of kings; that on her, under God, hangs the future hope of the world. Beloved sisters, if God has committed so great a work to your hands, should you not gird yourselves with strength, and in his name come to the rescue of the world from sin and suffering. It lies before you ripe for your labors; the fields are already white for the harvest.—Will you be the reapers?

The clangor of battle has almost died away among civilized nations, and the triumph of the arts has placed the means of comfort within the reach of all who are industrious. The wilderness has so far been subdued by the hand of man, that where, a few years since, it cost the struggle of strong hearts and willing hands to procure a bare subsistence, plenty and comfort now abound. The discoveries of science, and the facilities for acquiring knowledge, multiply around us, and only courage and faith are required to go in and possess the land.

But the work of God is arrested in its onward progress by one obstacle that threatens to turn back the chariot; ah, and it would, were it not urged forward by the same hand that once broke up the fountains of the great deep, and swept the corrupt race of men and women from the earth. The selfish, overweening vanity of woman throws itself directly across the path, and interposes a formidable obstacle to the progress of universal holiness. There is a deep meaning in the prediction of the prophet Zechariah: "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts." In that day, whether we eat or drink, or whatsoever we do, we shall do it to the glory of God. Nothing will be consumed on our lusts; we shall live only to yield the highest obedience to our Creator. We shall realize that we are not our own—that we are but stewards of the bounty of God, and as such, are bound to consult his will in every act. Our motives will be regenerated, and hence, our actions will be conformed to the divine law.

This is the great point to be attained—perfect submission to God's law. When the heart is brought back to this primitive state, so that it will consult, not its own tastes, not its own inclinations, but the law of an unerring Legislator, then will the day come, now anticipated, when the knowledge of the Lord shall cover the earth, as the waters cover the sea. Without it we shall but partially inquire into and understand the true conditions of our being: we shall be ignorant of God's will, and this ignorance which we make as an excuse for folly, will be only sin; because we have sought our own pleasure, and not the glory of God.

If the world is to be regenerated, so that its second Sab-

bath may, like the first, be kept after the work is completed, and pronounced good—and if the influence must commence with the dawn of life—we have, we think, clearly proved that woman must be the first to lead back the estranged race by a strict conformity to the will of God in all her actions.

This, then, is the broad foundation on which all her habits of thought and life should be formed—a willing obedience to God. No external ornaments, no accomplishments that are not in some way conducive to her highest good, are commendable objects of pursuit.

The motives presented before the mind of young women in our fashionable circles, are either based on wrong principles, or interwoven with those that render them fatal to our highest good. Instead of exhorting their daughters to be in behavior as becometh holiness, they are taught to appear in such a manner as to receive the approbation of the world. Here is the foundation of that desire for worldly conformity which the scriptures positively condemn : "Be ye not conformed to this world." How can a mind that receives the very first impress from false theory and practice, be expected to conform to God's requirements? The first lesson that most mothers teach their children is vanity. The little infant, "crowing in its mother's arms," is not admired for its perfect innocence or beauty, but for the costly garments in which maternal pride has wrapt it. Thus its first lesson is one that is calculated to make it feel that there are other things on earth more valuable than a human soul. Every guest that enters praises its beauty in the fine dress, and the child soon learns to desire it, for the purpose of exciting admiration. Nor is this lesson untaught as it advances in years. We have seen this exemplified in school girls of five or six years old. They would lavish their caresses on a gaudily dressed school-mate, while they would turn in scorn from

those who were poorly clad. As they approach to womanhood, the same spirit is likely to predominate, and that combined with yet another misdirected motive—gaudy attire—becomes a means of captivating the other sex. Humiliating though the thought may be, derogatory as it is to the human heart, still there are multitudes who willingly stoop to this artifice, and multitudes more who are willingly duped by it. Even mothers, who profess to love the Lord Jesus, suffer their daughters to follow those fashions which destroy health and squander fortune, from this very motive. We pity such, while we condemn their motives. Did they know for what purpose God ordained the reciprocal affections of men and women, they would never stoop to secure regard from so base a motive. They would spurn, as utterly unfit for a companion, the man who possessed the weakness and the vanity to be even pleased with needless array.

When we consider the design of God in establishing this connection, we shall surely be humbled for the motives that have so long governed the millions that have sustained the relation of husband and wife. God saw that the character of man was not, in itself, complete: that he needed a kindred nature with which he could share his joys and his labors (for sorrows were not known at his creation)—one who could hold familiar intercourse with all his affections, and supply all that was lacking in his nature as an earthly being. For this purpose He created woman, capable of perfect sympathy in all his interests, and He ordained a relation almost as intimate between them, and quite as harmonious as that which exists between body and soul. If their condition required for its perfection, that their capacities should be adapted to different pursuits, still were they but different parts of the same melody, arranged with the most intelligent regard to universal harmony.

To them was committed the perpetuation of the race, and to them was entrusted their training for heaven. The same responsibility is assumed by every family relation that is consummated. The highest spiritual interests of the race are virtually pledged by every pair who bow before the hymeneal altar. They pledge, not only to perfect their own spiritual nature by a faithful discharge of the duties arising from the holy relation they sustain to each other, but to communicate the holiest influence to succeeding generations. Next to the relation which the soul sustains to God, this is the most sacred; and on it rests the hope, not only of the souls who are united by this sacred tie, but of countless immortals, who in one way or other may be influenced by it.

No arrangement of God's providence is in itself more beautiful, or productive of a greater amount of true happiness, when rightly understood, and entered into from proper motives; and none, when perverted, is capable of leading to more wretchedness. The education of woman upon this point has, we fear, much to do with the misery of the world. A misapprehension of some of the elements of our nature, may have perpetuated the evil, by leading to the substitution of false motives. The desire to please, without regard to any other motive, seems to have been implanted in the heart, not as a governing, but as a directing agent, that we might not recklessly invade the privileges of others. When this usurps the place of a higher motive, and leads the actions and the affections, the character becomes debased, and the way prepared for all sorts of sinful compliance. The first idea implanted in the human mind should be *duty;* and all else should be taught to flow naturally from it. This would lead us to oblige, but not to conform to others; to seek to make all happy, but not at the expense of right; to please, but not by extravagance and vain display. It is right that men and wo-

men should regard the good opinion of each other, but they should be taught that it is too dearly purchased, when it costs the sacrifice of a single duty. Women should know that God has so ordained his laws, that no true interest of our being clashes with a single Bible requirement. Since He created the human affections for the high and holy purpose of strengthening, maturing, and bringing to perfection the virtues, He has not ordained one unworthy motive to bring about the consummation of his scheme.

Would mothers train their daughters in accordance with the Bible standard, there would be no need of setting off their charms by any extravagance, or any compliance with those fashions that so often originate with the most corrupt tastes, as well as the most wanton hands. Henceforth, let no mother hazard the happiness of her daughters by seeking for them an alliance founded on fancy, and not on pure affection; an affection based on intelligence and virtue.

Another great error in the education of women, is the substitution of their naturally gentle sympathies, for capacity and strong virtue. Many seem to regard a heart that can love devotedly, as perfected in all that renders her a desirable companion. But this is not to be accepted. Woman was made to love, and so was man; for he was created in the image of God, and "God is love:" yet there was a capacity for duty, as well as love, given to human beings. The good of a fallen race, tortured with want, sickness, ignorance, woe, and death, can never be secured by love and gentleness alone. It requires industry, economy, and courage. Self-denial for the good of others lies at the foundation of all the principles of Christianity;—a most philosophic way of returning to that allegiance which was broken by a selfish compliance with the desires of the heart. Hence it is required of the women of the present day that they early learn self-denial.

How different would be the conduct of many, were they conformed to the example of Jesus. They would not be content to meet with a sewing society once a-week, at the house of a wealthy friend, to make garments for the poor, where they could be regaled with the choicest dainties; they would go to the homes of the wretched; teach them the arts of life; read to them; pray with and for them; encourage them; elevate their hopes and their affections, and thus lead them in the way of life. The wretched cannot be elevated, while their spirits are crushed, by seeing the more favored turn from them as though their very touch was pollution. You might feed and clothe them, and even remove them from the possibility of want; but you would do but a partial service, while you refused them the benefit of holding communion with, and copying after, a refined and purifying example.

We have said that duty to God should be the first and the highest governing motive. This will lead us to follow the pattern of our Savior in all things; and He sought not his own glory, but the will of him that sent him. Were this felt in the heart, we should not hear the apologies that are sometimes made by extravagant women—We were not informed of our husbands' income, or we would not have ruined them and involved others in their fall. Had their desire been to do good, to extend the cause of truth and virtue, to be economical and self-denying, as God requires, doubtless their husbands could have had courage to inform them of the extent of their resources. They would have known that they should be assailed by no reproaches from their wives, but that, with willing hands they would toil for the support of themselves, and for the good of others; and that they should be aided by their counsel and sustained by their sympathy.

The truth is, those who thus apologize for their wrong are only confessing their guilt. They were not content to

use the good things of this world as not abusing them; they must consume, to gratify their desires, those blessings which God intended for the extension of his kingdom. They are those who would live in idleness, and allow others to toil for their support.

Did Jesus say to his father, give me an understanding of the amount of your vast possessions, that I may know how much I may expend upon selfish desires! No, He had not even where to lay his head, that He called his own. He did not seek to learn his Father's resources, that He might know how much He might expend in pastime, in extravagant furniture and equipage, in gaudy dress and fashionable amusements; no, He meekly robed himself in his coarse, seamless garment; and when He made his triumphant entrance into Jerusalem—the King of kings—He rode upon an ass's colt, with only the mantles of his disciples thrown upon it, for regal caparison. He did not inquire into the time and strength allotted him, that He might know how many years could be wasted in idleness, in the vain adorning of his person, in gay parties, in fashionable calls, in journeys for pleasure, in building splendid edifices, in consuming dainties and palatable beverage. No; hear his submissive declaration, "Lo, I come to do *thy will*, O Lord."

That woman who inquires into the amount committed to her trust, that she may know how much to devote to her own selfish purposes, and not how much she can aid in building up the Redeemer's kingdom, gives the most conclusive evidence of her want of good sense, her impiety, and rebellion against God. A woman that truly fears God, will seek to economize for him as a faithful steward. She will not waste her time in needless, outward adorning; she will not purchase garments that are too expensive, and at the same time unserviceable; she will not wear out ten or twelve dollars worth of shoes in

a year, when two or three, judiciously laid out, would be far better for her health, because suited to the season of the year; she would sigh for no $50 or $150 shawl; her dress would fully satisfy without the addition of a costly brooch, gold rings, gold pencils, and a gold watch. She would feel that she had no right thus to waste God's money. Nor would she waste her time and mental energies in reading the light trash of the present day—the worthless novels that inundate the world. She would store her mind with useful knowledge, with facts recorded in history; with the civil, political, and religious condition of the world; with the operations of the various benevolent societies; she will know what the Bible teaches; will understand her duty, and look upon the world as it is —above all, she will know herself, her Creator, and Redeemer.

She will not think her educational career terminated by having left the precincts of the school-room; her life will be a series of improvement. Whatever early advantages she may have enjoyed, she will still seek to improve, that she may render her home more attractive, and that her sphere of usefulness may be widened. She will continue to educate herself to a knowledge of God, his works, and his word, which she will attentively study day by day, making herself acquainted with all its history, its precepts, promises, and threatenings. She will pray much, and often. The sciences which develop his wisdom, power, and skill, she will delight to investigate, and to impart her knowledge to others.

She will qualify herself, as far as possible, to instruct her children in all useful branches, knowing that knowledge is never so happily impressed upon the mind of the young, as when communicated from the lips of a mother. For this reason, as well as that her general usefulness may be extended, she will know how to read impressively,

and to communicate what she has read: how to spell, to write, and to cast accounts; she will keep herself, as far as possible, acquainted with the history of passing events, be versed in physical and political geography, astronomy, history, geology, philosophy, natural and moral; and in drawing and music, as far as may be consistent with her circumstances. She will be skilled in the management of her household affairs; will be orderly, punctual in the performance of duty; will know how to cut and make all kinds of needful clothing; how to take care of the sick; how to instruct the ignorant; and will be ready to render every kind of labor honorable by her consistent example and ready commendation. If relaxation is required, she will know that it does not need dissipation. She will be able, from her knowledge of horticulture, to turn to the garden; or to walk in the field to improve herself in the science of botany; to visit some poor friend, and speak a word of kindness and consolation; to make the bed of the sick, or to turn the erring from the road to death. The vast book of nature will ever be open before her; and even while she walks in the straight and narrow path of duty, her mind will be expanded with a growing knowledge of God, through his works, exhibited in the vegetable and animal kingdoms; in the return of seasons, and the order and sublime beauty of the heavenly bodies, whose armies are nightly led forth for our inspection; whose myriads He calleth by name, and none faileth to appear at his command. These things they will need to know and teach—and be able to aid their fathers, husbands, brothers, if they are literary men; and they may need to know many of the sciences in their future state of existence. Do they need variety? Let them change their studies. Are they urged to play, visit, saunter, etc.? They might answer that we will visit with our friends and the world, when we are dead; *i. e.* we hope to *do* something that may live

with them when we are gone from this world—when we can, if they choose, see and converse with them all, at one and the same time, and at their different firesides; yea, if they should desire it, take up our abode with them, costing them nothing for food, raiment, or room-rent. Now, if we were to devote all our time to visiting, it would cost us, as well as themselves, much every way; and necessarily our stay would be short, and visit greatly marred, by the reflection of speedy separation.

Such a woman will not need to spend months in visiting her friends when no good is to result from it; for they will see her in her gentle affections, and deeds of mercy and truth, long after she is numbered with those who are not, because God has taken her. What time has an immortal soul to spend in the vain pursuits that occupy the vast multitudes of women, even at the present day of light and knowledge? whose attention is constantly demanded for the good of the physical, spiritual, and intellectual well-being of themselves and the race? Where would have been the influence of such minds as Bunyan, Baxter, Hannah More, Edwards, Payson, and a thousand others who have blessed the world with their labors, had they been ready to squander their time in visits, idle pursuits, and fashionable amusements? Now they visit daily with some millions, and to some good purpose. Such are not, and should not be, indifferent to the claims of friendship, but they hold all their affections and pursuits subordinate to duty.

Nor are such persons indifferent to their personal appearance. Though they avoid all extravagance and vain display, yet they could be distinguished, even in a crowd, by their neatness and propriety. Everything about them is arranged with decency and order. They act and dress to live and shine, not merely to-day, but to-morrow, and through all time and eternity. Dress! The sense-

less dress, not the sensible. The wise and the foolish are generally known by the things they use and wear. One is for convenience, the other for show. In their families, too, all is subordination and propriety. They know how to govern themselves; consequently they can govern others. They know that in this they are aiding God in the government of the world. They are co-workers with him in the moral renovation of his creatures. They are teaching the first lesson of obedience and conformity to his will in all things. The world cannot, unless by miracle, be brought under the administration of God, without family government. Conformity to his physical laws will be regarded, too, as of primary importance, and neither idleness nor fashion will be suffered to intervene and prevent obedience to those necessary laws. They will favor marriage at a proper season in life, and with suitable companions. But they would not tie a man to one of an opposite character. What, tie a sensible, intelligent, industrious and benevolent person, to an idle, lazy, ignorant, fashionable, and extravagant one? rather tie him (without crime) in a dungeon, or on the gallows, and it would be much preferred. It is only those who have been trained to a practical understanding of the duties of life, that are fit to enter upon this sacred relation, that they may train up a generation for the Lord. And, consequently, those only should be united who bear a similar character. Should any persons be so unfortunate as to form an uncongenial connexion, let them take the advice of the apostle Paul—submit to it, though it would be dying a constant, lingering, and almost insufferable death. And if all his usefulness, as well as happiness, were not destroyed, it would be a miracle that prevents it. But they should never enter such a relation without prayer and supplication for guidance. As it should be entered into from holy motives, so will all its duties be performed in a

similar spirit. No fashion in dress that would impair the constitution, and communicate weakness and disease to the offspring, should be allowed. They would realize that they were communicating, suffering, and sowing the seeds of early death; thus robbing God of the labors of his creatures, and perpetuating the miseries produced by sin.

They will form regular habits for the good of their household; will retire early, rise early, work while the day lasts, that they may by it save time and money, enjoy health of body and vigor of mind. Economy and frugality will be practised as a duty; their houses and equipage will be neat and plain; whatever they make will be substantial and enduring from principle, that there may be more time to devote to other duties. In truth, every deed, every thought, and desire, will reach forward and grasp eternity. They will labor because God has commanded it for the good and happiness of his creatures, and because the world is to be redeemed by human instrumentality through the agency of the Spirit.

They will realize that when they took the name of Jesus upon them, they entered into solemn covenant to become co-workers with him in the plan of redemption; hence all that they have and are, is pledged to his service. It is not of so much consequence how much you make, as *how* you make and how you *use* it. You are doing work for eternity, which will affect all for ever. This is true of every act, secret as well as public.

They will feel that by not engaging in some steady, useful occupation, they injure his cause, and defraud him of the means he had designed to use in regenerating the world. In short, they comprehend and live up to the precept, "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." If you are his soldiers you

must fight for him—his servants, you must work for him. It is his property you use. What! immortal beings, heirs of God and joint-heirs with Christ, content to be idle?—to eat, and sleep, and live at the expense of friends and Christ! It is preposterous. Lucifer himself scorns to be idle. And all those in this state of probation who wish to live in idleness and fashion are not born again.

For God and for his cause on earth, real Christians will train up their sons and daughters to those habits of industry and self-denial that will enable them to discharge the highest duties of life. Their daughters will be so thoroughly instructed, that if called upon to be the companions of an Edwards, they can aid him in his high pursuits, relieve him from care, and train the families committed to them for usefulness and true honor. They will guard their daughters against extravagance, by showing them how it will tempt the poor even to vice, and often lead them to the commission of crimes against the civil law. (How many, who would have readily followed a consistent example, had it been set before them, sell their virtue in order to copy the example of the rich). They will teach them to do without everything that is needless, till the world is redeemed from sin and suffering. They will, by precept and example, teach them to treat all whom God has created in his likeness, as objects of their kind regard; the poorest laborer, the meanest slave, will learn from them the dignity of their humanity, and be induced to hold higher communion with their Father and their Redeemer. If their necessities compel them to employ domestics, they will treat them as they would wish to have their own daughters treated under similar circumstances. All who come within their influence will receive a blessing, either from their wise example or their deeds of positive kindness.

They will not be anxious to lay up treasures for their children, while they are careful to husband their time and their property in such a manner that they can effect the most for God. They do not seek to provide a fund that shall secure their children against the necessity of labor. They feel that they are bound to provide for them a better portion. They know that riches may take to themselves wings and fly away; floods may drown, fires consume, moths eat, and rust corrode them, but that a capacity to labor efficiently, a strong constitution, nerved by toil and conformity to God's law, minds stored with useful knowledge, and hearts moulded to the moral image of God, will be treasures that the world can never take away. Besides, worldly stores fill and corrupt the heart—pervert the intellect—clog the steps; in other words, load their possessor so that, if he move at all toward heaven, it will be but at a snail's pace. The worldly rich man will be a poor heavenly man, if heavenly he be at all.

Worldly riches may corrupt, yet such treasures will be abiding, and the individual can hardly be poor and needy, even in adversity, who has such resources at command. Parents err greatly who seek the happiness of their children by laying up for them earthly treasures. They are only preparing the way for that selfish indulgence that will lead to a deep spiritual poverty, if not to eternal death. Christ said, "How hardly shall they that have riches enter into the kingdom of heaven!" How sinful for parents, then, to teach their children to trust in riches, and thus shut them out from the privileges of heaven. Better to teach children that God needs the money that we have in store for his own use; the gospel is to be preached, a world redeemed, brought back to Christ, and that if we labor for him faithfully and consistently, He has promised to supply us with all things that are needful; that it is better to lay up a fund of good works than any amount of money.

Even Jesus, who had the resources of the world at command, who spoke to the fishes of the sea, and they brought him money, chose rather that his aged, widowed mother should be dependent upon a disciple for her sustenance than upon the resources of wealth. This, then, was, and is now, provision enough for those who want and would go about doing good. All so doing will be provided for. The promises, so precious to the poor in spirit, should be early taught to children. Says David, "I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." The eyes of the Lord are upon the righteous, and his ears are open to their cry." "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate." "The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied." "For the *Lord* God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Let children be taught these precious promises, and let them know that they can claim them in all extremities, provided they have faithfully labored for God. Show them how Jesus laid not up the treasures of this world, even for the support of his mother, but that, poor and destitute, she followed him to the cross; and in the midst of his dying agonies heard him commend her to the faithfulness of the beloved disciple, in those tender words, "Woman, behold thy son;" and to the faithful John, "Behold thy mother;" and surely they will never fear to devote their lives to his service.

The word of inspiration has declared that "the laborer is worthy of his hire," and we know that God is not unfaithful to requite every labor of love. Hence if we serve him intelligently and faithfully, we have no reason

to fear famine or poverty. As long as He has need of our labors here, He will sustain us in such a manner as we can most acceptably perform them.

The faithless may say, that as Jesus had the resources of the world at his command, it was needless for him to accumulate wealth; but that for us it is right, because we have no such claims. We think they err, who assume this position. It is right in many circumstances to accumulate property by the service of God, but not for our own service. We are required to depend on our own resources for our support, whether we have much or little. But it is not true that we have not the resources of Christ at command. "He that spared not his own Son, but delivered him up for us all, how shall He not with him freely give us all things!"—Rom. 8: 32. "Therefore let no man glory in man; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."—1 Cor. 3: 21–23. "Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end."—Eph. 3: 20, 21.

We see from the above quotations that all things are ours in God; that all that is in any way needful for us is given to us, through the medium of Jesus. Hence we need not, while in the path of duty, take one anxious thought for the morrow. It is only those who are devoted to the service of the world that have need to seek so earnestly to lay up for themselves the treasures of gold and silver. They have no treasure in heaven, and no promise in the Bible to appropriate to themselves. Let parents teach their children this, and they will save them many a bitter pang. The service of the world is so re-

luctantly paid, and so bitter are its disappointments, that we may well, for their sakes alone, teach them to serve a higher Master, and one whose terms of service are ever honorable and satisfactory. Let no one fear to serve God, lest want and poverty should be his portion; for, remember, "The earth is the Lord's and the fullness thereof."

We are *forbidden to lay up treasures upon the earth;* and this for various reasons; one of which is, that there should be no inducement to idleness. Those who have worldly goods in store, cannot, with much heart and anxious solicitude, offer the prayer, "Give us *this* day our daily bread"—the rich rarely make successful, sincere beggars—it is the poor that know how to beg. Therefore infinite wisdom has forbidden the laying up of earthly treasures.

But, says one, I may lay up something for a wet day—for my aged parents—for my wife and children. No, you may not, while there is a world to be told of a Savior, and led to him. And because, if they and you devote your entire being to the upbuilding of the Redeemer's kingdom, your and their bread will be sure. And further, if you lay up treasures for them, by it they will be tempted to do as you are doing, disobey God, and not work, but live in idleness, ease, and luxury; and thus greatly dishonor God, and hinder his work. This is the principle we would come at, God has made it the duty of every one to earn his, or her living. "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread"; and to lay up money, which He needs in redeeming the wanderer, to tempt any to live without thus daily earning their bread, is open and downright rebellion. No *Christian* is willing to live in idleness. Nor will he lay up treasures on earth, to consume it upon his lusts, or that *others* may do it, by doing as forbidden above. If he holds over to-day what is not needed for the day, it is only that he may thereby

do more for Christ, and not live in luxury and idleness. We have no right to leave property whereby others may set the sinful, pernicious, reproachful, dishonorable, and destructive example of idleness. No; God forbids us to lay up treasures, even though a widowed mother, orphan children, or a delicate female might demand it, provided there is evidence that they would misapply it, or pervert its use. God, perhaps, sees that poverty and want are the only things that can ever bring them to themselves, so that they will sue to him for mercy. And should you disobey him by laying up for their future wants, you may not only frustrate *his* benevolent designs, but yourself, by this undue anxiety, be the means of sealing their everlasting destruction. Beware, then, how you disobey God in these things. If you have money to give, give it to save, not destroy the world. The truth is, a lazy, idle, extravagant person ought not to eat, to live, and fatten on others' earnings; let them go hungry; *that* may drive them not only to work willingly with their hands, but to God. We have no right thus to countenance idleness and extravagance.

Again we say, no one has a right to eat, if he will not work; work usefully, profitably, vigorously, perseveringly, skillfully, economically, and enough to earn what he eats, drinks, wears, provided he enjoys health, or sense enough to know, or be taught his or her duty to God and man. Those who are too lazy or stubborn to work, should be brought to it by some means; and the one named above being devised by infinite wisdom, must certainly be the best. And the sooner all idlers, drones, are brought to feel the necessity of honest labor, the better for themselves and the world. Let it then be read and known everywhere, that those who will not work shall not eat.

"What," says the delicate, worldly, fashionable woman, "I work! Why! father, husband, relative, friend,

have money enough, and can afford, and even *offer* me a living; and why should I work?" In the first place, because God says you must.—2d Thess. 3 : 8. Secondly, what your father, husband, or friend has, is not his to dispose of in this way. God forbids it.—2d Thess. 3 : 10. And thirdly, you have no right always to consume, but never add anything valuable to the public stock, and set so hurtful an example.—2d Thess. 3 : 6–8. Suppose all should follow this wicked example? In less than five years, the world would be depopulated—white with human bones, bleaching on every plain, and hill, and mountain top, because those who were yet alive were either too indolent to bury them, or were unable, if ever so willing, to do it. Remember, God commands, and you have no more right to disobey him in this than in any other requirement. The penalty of a breach of this law is death; for none can long survive without eating. No one can live without work, unless he first rob God, and then those who will work. And are you, who disobey God in this particular, willing to continue this impious, despicable robbery? God has use for all his goods, whether in your hands or another's, and as often as you wantonly transgress in this particular, you steal from him; and sudden death, by starvation, would be the result, but for the prohibited interference of those who, through false pity, harbor you in their houses, as public nuisances—giving you to eat, in direct violation of a plain and positive command of God. Professing Christians, are you transgressing in any of those ways? No matter whether the delinquent be a wife, a daughter, or any other relative or friend, you must cease thus to transgress, or you give fearful signs that you also are a son or daughter of perdition.—2d Thess. 3 : 6, 7. Eating other men's bread for nought, is walking disorderly—therefore withdraw from them—don't walk with such. It would be sinful.

Another point to be borne in mind is, that as the conversion of the world is to be effected through human instrumentality, children should early be taught to exhibit the missionary spirit; not simply by giving their money, but by teaching those around them who are poor and ignorant. No charity is so purely Christ-like, as that which seeks out the sick and suffering, to heal them, and the ignorant to teach them. Let children be encouraged to look up the children of poor, foreign emigrants, and others who are needy and ignorant—speak kindly to, and instruct them; the poor colored children, and teach *them* all that is useful; and then, if God calls them to his service, in a foreign land, they will be *prepared* to enter upon the duties of a Missionary life.

How much more appropriate is such an occupation of the young, than that of putting on of apparel, which fills their hearts with pride and vanity, and leads them to esteem themselves better than the poor around them. We meet with many who express sympathy for the slaves, yet who would not stoop to teach the poor colored child to read the word of God. They cannot endure their society for a moment, unless it is that they may avail themselves of their services. They would not, for the world, eat at the same table, and hardly be willing to enter the heavenly world upon the same terms with them. Children should never be allowed to indulge such unhallowed feelings, but be early taught that God is the Maker of all, and regards all with the same paternal love.

Let them be taught also, to treat with respect the aged of all conditions. God commanded the children of Israel that they should "rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord."—Lev. 19: 32. Were respect to age oftener taught, we might hope to see the time when the gray hairs of the aged would be counted an honor, and they

would not seek to cover them, as though they were in reality a reproach. Solomon says, "The hoary head is a crown of glory, if it be found in the way of righteousness." Reverence for the aged is nearly allied to veneration for the Supreme Being. Children who are not taught to reverence the hoary head, are not likely to worship God. Among the first things, then, which we should teach children, is to treat with kindness and respect those who are so soon to enter upon a higher stage of action. They should look upon the good old man and woman as those who will soon see God face to face; and thus are as holy, connecting links between the visible and the invisible.

They should early be taught how to exercise hospitality without grudging—to be ready to meet the weary traveler with refreshment, as Sarah did at the command of Abraham; to speak kindly words to the stranger, and to give a cup of cold water in the name of a disciple. What heart would be sad in all the earth, if the gentle hands of woman were thus ready to aid in every department of life, to soothe the sorrowing, to strengthen the weak, to lead the erring in the path of duty, and to point the aged to the home of angels, as their next abiding place! That the world is the home of untold sorrow now, we know, and such we have seen it must be, while woman is devoted to herself, and not to her race. Even her gentlest love and kindliest feelings will not avail, unless governed by corresponding actions, and by capacities developed in strict obedience to God's law. In our present imperfect state, we may often find cause for gratitude, even in the discipline of misfortune, when by it we are forced to a fuller compliance with God's laws, and a deeper sympathy with the suffering and the outcast.

How much the dungeon of Olmutz had to do in refining and exalting the character of La Fayette's noble daughter,

eternity alone can reveal; yet, if it added any of that humanity and simplicity that have made her history a page of blessing, the world can hardly fail to regret that she was permitted to share the privations of her father. We cannot refrain from making a few extracts from a sketch of Madame Lasteyrie, given by Helen Berkeley.

"One touch of the pretty *concierge's* fingers to the silken bell-rope suspended beside her, and, before the sound it awoke had died away, a footman appeared, whose duty it was to usher us into the presence of Madame Lasteyrie. He preceded us up one flight of stairs and then another, and another, and still another, until our limbs grew too weary willingly to keep pace with him. 'Has Madame L—— changed her apartments?' demanded Madame B——, resting from her fatigue. 'She has given up her saloon and boudoir to Madame George La Fayette's nurse and children. Two of the little ones have been ill lately, and the noise in the other rooms disturbs them,' replied the footman, in French.

"'That is exactly what I should have expected of Madame Lasteyrie,' remarked Madame B——, turning to me, 'she always sacrifices her own comfort to that of everybody else.'

"The man overheard her, and exclaimed with more feeling and enthusiasm than are usual to persons in his station,

"'Ah, yes, Madame, she is one angel.'" * * * *

After ascending still another flight of stairs, which brought them to the fifth story from the ground, they were ushered into a small carpetless ante-chamber. From this they were shown into an apartment plainly and almost scantily furnished, and this served as a receiving-room and drawing-room to the only daughter of the immortal La Fayette. Over the mantel hung a fine portrait of the renowned hero himself, but a more glowing and faithful

image was to be traced in the benign countenance of the venerable lady.

"She was attired in a sombre colored dress, scrupulously neat, but of remarkably coarse texture, and to which the touch of no Parisian *conturière's* fingers had given an air of fashion, while it destroyed every appearance of simplicity. Over her bosom a white cambric kerchief was plainly folded, and on her head she wore a ribbonless and bowless cap, apparently of no more costly materials. A few loose curls of her own silver hair fell about her exceedingly fair face, and gave to it an expression of softness which would have been totally destroyed by the ungraceful false hair, beneath which American ladies (with false pride and false taste) think it decorous to hide their own snow-besprinkled locks. Madame Lasteyrie was long past her prime; but the deep lines on her mild, though animated countenance, told, from their situation, that they had not been traced by discontent, nor worn there by care. Her address, in addition to the suavity and ease peculiar to all French ladies, was characterized by an air of kind sincerity, which in a moment won the confidence and inspired the esteem of every one brought within her sphere. She was sitting, when we entered, near a bright wood fire, in front of a couple of meanly clad and sickly looking old women, and beside a pale-cheeked young one, with a babe at her breast. A little tattered urchin stood at the woman's knee, and grasping in both hands a huge slice of dry bread, which he was so absorbed in devouring, that he found it difficult to desist at our entrance, although he looked up indeed with an expression of fear lest we had come to share his repast."

After giving her new visitors a kindly welcome, Madame L—— begged them to excuse her a few minutes, and turned to her less elegantly attired, but not less welcome guests.

"After giving them a few directions in a low tone,

and patting the head of the ragged and famished looking boy, who hardly discontinued his repast at the touch of her gentle hand, she dismissed them. They left her presence with well-stored baskets, swelling bundles, and, if I might judge from their faces, full and grateful hearts, which communicated a holy joy to her own, such as all may easily experience, but none readily describe."

After leaving the residence of the La Fayettes, Helen Berkeley desired her friend to explain to her something of the history of Madame L—— and her strange guests, supposing they might be especial *protégés* of the lady. But they were not. They only belonged to her numerous "*mendicant family*," as her friends termed the many objects of her charity.

"Said Madame B——, 'Her time, her fortune, and whole life, are devoted to acts of charity. She has long since given up the fashionable world, and her little world, her sphere of usefulness, and therefore of enjoyment, is in the haunts of poverty, the houses of affliction, and often the dwellings of penitent vice. Her heart overflows with love to all mankind, and with a desire to benefit all God's creatures, from the highest to the very humblest.'"

Some days after this interview, the authoress chanced to meet her in one of the narrow lanes of the city. We will give her description, that those who think the external constitutes the chief grace, may know how such a woman practically regarded it:

"An old grey cloak was folded tightly around her. Her dress was gathered up to a height that ensured its escaping mud, and her feet were protected by heavy wooden shoes. From beneath her well-worn and strangely-fashioned black silk bonnet, a few soft but snowy locks were loosely curling, and these I recognized immediately; and then I quickly remembered that placid brow, those serene eyes, and the cheering smile that lingered about those lips, and

knew that it could only be Madame Lasteyrie. She recollected me the instant I pronouneed her name, and paused to shake hands, exchange a few words, advise against exposure in that keen air, and reflect upon the true American carelessness, or vanity it may be, which had prevented my guarding my feet more effectually against the cold and damp. I thanked her, and she passed on; but I had little opportunity of showing her that her words were not lost upon me, for our stay in Paris was so short that we only met once more."

On the occasion alluded to, Madame Lasteyrie entered Miss B.'s apartment somewhat past the usual visiting hour, though several American gentlemen had not yet taken their leave. She wore the same grey cloak and antique black bonnet, and the same clumsy wooden shoes. At sight of the good woman, in her antique dress, the gentlemen rose to depart, in spite of their friend's pressing invitation to remain, supposing she was to be occupied with the gossip of some old *bonne*, or somebody of even less consequence, and thus they lost the pleasure of an acquaintance with the noble daughter of La Fayette, merely because she chose to go out in a garb that would not seem to raise her above the condition of the poor.

Miss Berkeley continues: "I succeeded in inducing her to give me a sketch of some of her *protégés*, and the scenes of which her mode of life made her a daily witness. How much that was lovely, interesting, and touching, had the alchemy of her kind spirit extracted from sources which, to less generous hearts, presented nothing but the coarse, insipid, and even revolting! She assured me that her visits among the poor afforded her indescribable happiness, and that her taste for literature, social intercourse, and amusements, were rather sharpened thereby. What a mission on earth was hers! How blessed her life, spent in soothing the cares, and alleviating the pains of suffering

humanity, and in dispensing amongst the poor—what wealth cannot purchase for the rich—peace, cheerfulness, and content."

Truly, what a blessed mission was hers! Yet it is no more blessed than is the privilege of every daughter of fashion, would she only come up to the true design of heaven in conferring existence upon her. And why do not such women become our models in dress and equipage, rather than the women who dwell in the very sinks of pollution?

Is it not the duty of christian women to take this matter into their hands, as far as possible, and see that fashion is not dictated to themselves and their daughters by those lost to all sense of propriety and virtue? Should not such minds as Mrs. Sigourney, Mrs. Stowe, Mrs. Child, Miss Sedgwick, Miss Gould, and Miss Beecher, be employed in devising some becoming fashions for the dress of women and children, conformed to the laws of physiology, economy, and true taste; and yet so simple, that the poorest can copy them without the aid of a mantua-maker? This is a matter of more importance than we are apt to suppose. The fashion and cost of dress have a vast influence over health and morals. Should, then, those unacquainted with the laws of physiology, and utterly regardless that the poor are often seduced to many vices for the sake of appearing like the rich, be suffered to dictate to christian women on so important a point as dress?—important, not in itself, but because it has been so perverted, and has led to such a multiplicity of evils. We insist upon the adoption of some such plan as the one suggested; because we have learned that it is useless to tear down, without we, at the same time, build up, and that consistently. Will these and other ladies think seriously of the matter, and respond in accordance with the dictates of true philanthropy, good judgment, and taste?

Another point, also, must be taken into account, in training children, if we would have them like the benevolent character just exhibited; they must early learn to deny themselves for the good of others. It is in the little habits of early life that we lay the foundation for this primary virtue, or its opposite, selfishness. Children should early be taught, that if they would make others happy, they must seek their convenience. Let this extend to the performance of all their duties. They should know that it discommodes others, when they are not punctual, even to a moment; when they make needless noise about the house; when they leave a door open, or shut it violently; when they neglect to put things in their proper places; or when they do their work in a slovenly and careless manner. At table, they should learn to ask for no more than they should eat; and to take cheerfully such food as their parents think best for them. And that their lives may be devoted to the highest usefulness, they should be employed in some useful manner, either in study, labor, or innocent recreations, as soon as they are old enough to be alone—away from their nurse. Nothing is more false than the idea, that habitually idle children are likely to make useful men and women. It is an old maxim, that if you do not employ your children the devil will. "Satan finds some mischief still, for idle hands to do." A body and mind that are not directed aright, will almost inevitably be led to misapply their energies. Parents are, therefore, inexcusable, if they do not train their children to right mental and bodily occupations.

Nor must this be done by precept alone. You must teach by example every exalted virtue. It is not enough that your daughters are taught that they should be kind to the poor. When you are compelled to hire a domestic, let them see that their mother is kind and gentle; and readily instructs and aids her in the performance of the

duties of the house; that she teaches her to read and write properly if she is ignorant, and that she opens to her the christian system, and seeks to bring her up to a level with the intelligent and virtuous of the highest class. Let your daughters be taught that no kind of necessary labor is a reproach, and that they should know how to perform it that they may be able to instruct others, if they are not able to do it themselves. This is of more importance than we might at first imagine, from the fact that in the vicissitudes of life, we are often called upon to fill very different stations from those we once anticipated. We recollect to have heard an anecdote so much in point, that we must relate it for the benefit of others. A father in Connecticut, who had been intrusted with a large amount of wealth, felt himself at liberty to train up his daughters in the most fashionable manner, without inuring them to any of the hardships, and but few of the duties of life. His eldest daughter married a man of similar standing in society, and for a few years, indulged in the display and luxury of wealth. But suddenly, reverses came, and all was swept away. Her father came to their rescue, gave them some wild land in Ohio, and the means of purchasing a cow, and building a log cabin and barn, and sent them into the "*new world.*" For some time the poor woman suffered much from want of experience, but a strong will and much good sense enabled her to overcome her timidity and weakness, and in time she could feed a pig, or milk a cow, with comparative ease. A few years after, the father visited them, and was delighted to see what their industry had accomplished. When evening came, she took her pail, accompanied by her father, and went to the milk yard. He sat down on a stump near by, to see, for the first time in his life, a daughter of his milk a cow. "Father," said she, "I have really felt hard toward you for one thing." "Ah, what is that, my

child ?" inquired he, kindly. "That you never taught me to milk," said she. "You do not know how much pain it has cost me to do such work, after having been trained in the manner I was. I had not sufficient strength; and then I was so awkward that I could not use what I had to advantage. I have now overcome all those obstacles, though at a cost that I would not willingly have others pay. I hope when you go home you will teach my sisters to milk, and to do all kinds of useful labor." "I will," said the convinced father; "you had reason to feel that I had injured you."

He kept his word in this matter. On his return home, he ordered one of his daughters to take the pail and milk. "Why, father!" said she, "you must be beside yourself; I never milked in my life; and I should be afraid of a cow." "Go and milk," reiterated the old man. The girl remonstrated; but, after hearing the history of her sister's sad experience, she said courageously, "I'll try." She did try, and succeeded in that, as well as in the acquisition of a knowledge of every kind of useful, domestic employment.

We feel that it should be deeply impressed upon the minds of women, as well as children, that they should not only be employed, but also to some good effect. There are many women who are constantly busy, and yet the world never knows what they accomplish, nor is better for their having lived in it. It takes so much time to lace, fix their curls, arrange their caps, alter their apparel, etc., that they have no time for the higher duties of life. Add to this the time consumed in the useless ceremonies of the so-called polite; in lounging after hearty dinners; in long dreams in the morning, demanded by unseasonable hours at night, which have been fritted away in the same profitless manner as the day; and where is the time for the performance of the duties of rational, accountable crea-

tures? This is a sinful waste of privileges for which we shall be called to account in the final day of retribution. We are bound so to conform to the laws of God in our dress, our habits, and all our actions, that we shall have time for the higher duties. And how much more agreeable is the companion, who, by her conformity to the laws of her being, rises with the lark, and with beaming countenance and rosy cheeks, trips to her appropriate toil! Such will not consume the property of her father or husband on useless trifles. Nor will they have a commission for them to execute every time they go to the store; but will see that there is a higher use to be made of the property which God has given them.

They will willingly come down to the Apostolic standard of christian women—or rather, up to it—being "diligent in business, fervent in spirit, serving the Lord." Then will there be time, and money, and ability enough, to send the gospel to the ends of the earth, before this generation passes; and we shall hear the joyful news of Christ's triumph from sea to sea. But while there is such waste among even professedly pious women, while a ribbon cannot be worn that was fashionable last spring, nor a dress that was made last summer, without altering, how is the world to be brought back to allegiance to God? Women have no more right thus to waste God's bounty, than they have to steal, to lie, or to murder. The sin does not look so heinous, it is true; but all violation of God's law is sin, and sin that is not looked upon with any allowance.

We know that people are apt to say, I do this with my own property, and it is no concern of others. This will not excuse beings made under the law. We are accountable to God for the manner in which we use our property, and not only to God, but to our fellow-beings. We have no right to set pernicious examples, and to leave a deleterious influence behind us. Who does not see that Adam

and Eve had no right to bring evil upon their posterity by their transgression? Have we more right to perpetuate the evil than they had to introduce it? Have we even a right to leave our children, or any one, the means of living in idleness, when we know they are not disposed to be industrious? If they choose not to conform to God's laws, let his commands be followed, and let their necessities compel them to labor or starve, as He directs.

There are many in the world called amiable, whose hearts overflow with a flood of human sympathy and natural kindness; who are tender, forgiving, forbearing, yet who have little knowledge of Christ, and little, if any, true devotion to his cause. Still they are esteemed very highly by their friends; and as to enemies, they are never bold enough in duty to make any. They love their own persons, and seek to adorn them; they love their friends, and are happy to gratify them; always seek society and its excitements, and are never unhappy except when alone; busy, but to no purpose; talkative, but without meaning; always expending, but never earning. Such women are happy in prosperity; the very idols of those who have countless resources, and time to devote to the human heart's sweetest idolatry; but what are they in the sight of God? What are they doing for the regeneration of the world? Alas! nothing, and worse than nothing, because they consume that which should have scattered life among the nations. Such women, instead of instigating their husbands to seek for a higher life, are only like dead carcasses, drawing them down, invisibly perhaps, to death and corruption. If their husbands are disposed to follow the Bible standard, they are sure hindrances. They are ever ready to appropriate to themselves all that may be bestowed—willing to receive presents to any amount—not scrupulous about paying, provided they only get. They seem to feel no obligation to deny themselves, to

"weep between the porch and the altar," to warn and exhort others to repent; no, they seek to live at their ease, to eat, drink, and be merry. Perhaps they have been raised from poverty to affluence; but instead of feeling that it is for the purpose of enabling them to do more good, they exercise none of the graces of humility, and feel that it was only for their own gratification.

Such is the character of too many even of those well reported of by the world for good works. Yet where are the fruits? No poor degraded soul has, by them, been taught to cast aside its filthy tatters, and put on the robe of Christ's righteousness; no out-cast has found a home, no orphan a fostering hand, a parental heart; the path of self-denial has never been trodden by them, in all humility; and where will be their crown of life, won by a patient endurance of the cross? And where will be their offspring, won, by their example, to a higher and holier life, than ever they have lived? It is no light thing to be made a steward of God's bounty, a participator in the gift of life; to be offered the crown of immortality, through patient continuance in well-doing, or a doom of everlasting banishment from Jehovah's presence, in case of disobedience. Let us say to such, you are not the obedient followers of the Lamb, seeking, by conformity to his law, to bring back yourselves and others to that state of rectitude and consequent happiness which was our true condition before the Fall; consequently, you live far beneath your privilege, and can claim none of the gracious rewards that Jesus kindly offers to those who willingly follow him in his humiliation.

That you may see, as in a glass, your own character, and seeing, may be led to reform, we in all kindness and love repeat some of the reasons which induce us to say, as we boldly do, that you are far from coming up to the Bible standard of christian women.

We may notice, *first*, your non-conformity to physical law, by which you defraud your Maker of your health, your time, and talents, and also perpetuate the same evils in your offspring. This embraces unsuitable dress, sometimes too much, and sometimes too little, combined with undue compression of the vitals, unnecessary exposures, and insufficient exercise; unseasonable hours, sitting up late and lying in bed late; undue excitements for food and drink, with want of nature's own tonics—cold water and free air, and in their stead, some slow but sure poison.

*Secondly*, we may mention a want of order in the arrangement of duties, by which time, money, and mind are squandered. Some of the defects from this source may be classified, but it would take a volume, rather than a paragraph, fully to expose them all. We will only name a few, and leave the good sense of others to inquire into and carry out the suggestion. Want of order in the arrangement of domestic labor, by which a whole household is often detained half-an-hour from regular meals, and in consequence of their delay, perhaps, business abroad is deranged to an incalculable extent—want of punctuality in returning borrowed articles, often producing serious inconvenience to others—want of punctuality in sending children to school, by which the school is interrupted and sometimes order is seriously invaded—tardiness at church, by which the whole congregation is disturbed and God insulted in his own house—time lost by not having a proper arrangement of business, so that one department may regularly succeed another, and, by judicious changes, prevent weariness, and save the bodily and mental powers in health, that they may be able to accomplish far more for the Lord—want of some system of improvement in the family, by which the mind of all may be elevated and prepared for higher enjoyment and usefulness.

*Thirdly*, we may classify moral and spiritual delin-

quencies; which, though intimately related to those above enumerated, still seem to constitute a distinct order. Prominent among these is that want of a spiritual mind by which all actions are directed. Consequently, self-love finds a place in the heart; it is not fully ready to devote itself to any good work that requires self-denial. It is not reformatory in principles nor practice; but readily conforms to the customs of the world, however erroneous. It seeks the constant gratification of sense as the one thing needful to ensure happiness—does not, from principle, seek to husband the time God has given for high and holy purposes—does not, from the same motive, seek every opportunity of enriching the mind by reading, writing, reflection, and prayer—neither loves nor frequents the closet, but is afraid to be alone—afraid of Christ—is not sober minded—is fond of light and trifling society, and has not enough of the love of Christ to find his spirit near, and to hold sweet communion with him when alone—afraid of death, and dare not live out of what the world calls fashionable society—denies our common fraternity, by despising the poor Indian and colored person, and thereby casts reproach upon our common Father—loves its friends better than Jesus, and has not courage to follow him through evil as well as through good report—is careless about forming bad habits—forgetful—regardless of the expenses of life, and practically unjust, because it prompts to get those things demanded by selfishness without caring to pay. These are some of the delinquencies of many who are regarded by the world as models of virtue. But can Jesus so regard them?

Can you who are so entirely conformed to the world, who are given up to the lust of the eye, and the pride of life, claim any portion with him, who, for the good of a fallen race, willingly sacrificed every energy, and even consented to lose what most value more than life, his good

name? Will He acknowledge you as co-workers with him, and share with you the kingdom prepared for him before the foundation of the world? To you, we again say, are committed the highest interests of our race. By your unfaithfulness, how much woe is perpetuated throughout the earth! Your own souls are not the only ones that are ruined by your selfish indulgence. Your children, that should have been as polished stones in the temple of God, are so influenced by your pernicious example that they become mere moths upon the bounty of God, always consuming, but never adding to the common provision for the sustenance of his creatures. They are not taught what salvation is; they have no idea of being delivered, in any measure, from the bondage of sin and death which they have borne. Nor are your children the only sufferers; your husbands are often dragged down to the earth by your influence. Your imaginary wants not only prevent them from making high attainments in piety, but you involve them in such care that they are not unfrequently tempted to sell themselves to all sorts of dishonesty, that they may avoid your reproaches and regrets, when all your demands are not supplied. If you sink to perdition it will not be alone. "That man perished not alone in his iniquities." The tears of anguish which you cause to flow are not wrung from foreign bosoms, but they daily roll down at your feet, close by the hymeneal altar, right through and over the domestic circle—submerging the altar of prayer, and sweeping to the dark and cheerless ocean of despair the last vestige of hope and comfort, for this, if not for the coming world. The only relief a man in such circumstances expects is through the kind interference of the grave (which to him has now become the least of two evils), the only way of escape from his putrid and putrifying second half—this woman, designed by her Creator to be a help to him, but in reality, by her

own unwomanly conduct, has become the most loathsome and detestable of human beings. Woman, will you wittingly or unwittingly, become the occasion of so much unhappiness, so much sin, degradation, and misery? Do you take delight in thus marring and tearing down the "noblest work of God?" Is it your happiness thus to plant thorns in their, as well as in your own and children's, death pillow, never to be extracted?

Do we hear the response, "I am resolved to *reform myself*." So said a lady at the Eleventh Anniversary of the Moral Reform Society, held May 8th, 1845. At the risk of incurring censure for needless repetition, we insert an article penned some time since in answer to this declaration; for we feel that where duty requires it, no fastidiousness of taste should deter from giving line upon line, and precept upon precept. It is as follows:

Permit us to ask that lady, though an entire stranger to her name, residence, or example, whether she has duly considered the extent of the excellent resolve quoted above? This resolution to reform yourself as a Christian by living nearer to God, is very comprehensive, reaching to your actions as well as to your feelings; to your exterior as well as interior life; to your dress, your furniture, your manner of living; yea, even to your whole being. We have no doubt of your sincerity nor of your devotion to the cause of moral purity; and, consequently, can have no doubt of your philanthropy. But we wish to know whether you have Christianity, philanthropy, and moral courage enough to stand up in this adulterous age, the friend, the firm, uncompromising friend of Bible industry and plainness, simplicity and economy in dress, furniture, and diet. Are you one of those to whom the character of the good woman in Prov. 31st, will appropriately apply? Does your mouth utter wise sayings, or does folly dwell on your tongue, and unkindness in your heart? Is your

conversation such as is calculated to win souls to virtuous, intelligent, and holy lives, or is it such as to disgust the wise, and to corrupt and debase the simple? How much time do you spend daily in plaiting the hair, putting on of gold and pearls and costly array, cumbrous, needless, and hurtful dress, and the countless etceteras of a fashionable lady's toilet? Multitudes of those needless expenses are covered up with the plausible name of comfort, when in fact they are only discomforts; for instance, tight lacing, bustles, etc., etc. And how much does conformity to these sinful, wasteful customs lower a woman in the estimation of the intelligent, thoughtful, virtuous, sober-minded, and good. While such pernicious customs are followed, thoughtful, serious young men will be afraid to marry, lest they cannot sustain the expense of an idle, fashionable wife. Whether it is better to marry, with the present modes of thinking, and the present habits of most women touching these things, and rush into bankruptcy and wretchedness, or to live a life of celibacy, and enter the fast-swelling tide of moral pollution, and, it may be, premature death, judge ye, women; who, by your vanity, your ignorance, your idleness, your extravagance, your pride, your unchristian-like conduct, are among the leading causes of all this impurity of thought, word, and action. Moral purity *cannot prevail*, if it can *exist* even, where the domestic and family relations are not sustained; and the fewer and later the marriages, the more corrupt and impure are the public morals.

Discreet men will hardly dare marry, while there is before them an almost absolute certainty of want and misery, because of the extravagance and continual expense of companions, who were destined of God to be helps to their husbands. When we say, ye women, we do not mean those who are entitled to the character of good; for there are some such left to bless the world by their con-

sistent example. But whenever and wherever we see a woman running after the fashions, changing them weekly, we had almost said, decking herself with trinkets, gold, silks, and lace—spending her time in fashionable calls—making and attending large parties, running from shop to shop, to see and buy whatever is fine, whether useful and necessary or not; and sending by her husband, father, or brothers, every time they go to their business, that she may obtain some needless article, because it is pretty; whose thoughts are on such things, and who often speaks of them, we know assuredly that she is not the *real* friend of Moral Reform of any kind. She is discouraging, by such conduct, matrimonial relations, and must, of necessity, be a curse instead of a blessing to the community in which she lives. The extravagance of such a character is the surest receipt for making old bachelors and old maids that has ever been invented.

It is that woman alone, whose feet abide at home, whose words are few, sober, instructive, and chaste, proceeding from a well-balanced mind, a cultivated intellect, and a pious heart; who adorns herself unostentatiously, in plain, modest apparel, thoroughly, neatly, and conveniently made, and tidily put on, whose industry and economy help her husband and her family to procure the necessaries of life, seeking to expend as little as is consistent with true propriety, health, and usefulness—such a one is the woman that a sensible and virtuous man chooses for an associate and a wife. One possessed of these virtues he could love as himself; and so loving her, could live and labor with her in every good word and work.

Put such a pair in the lowliest cabin, with nothing on which to rely but their own energies—aye, shut them in a dungeon, with no crime to debase their hearts, hungry and destitute, and they will still enjoy an earthly heaven; and, like Paul and Silas, sing and shout for joy. But let

opposite characters be connected; let a virtuous man be connected with a woman of different habits—a senseless, wasteful, extravagant creature, and between such there would be little or no kindred feeling, no spiritual affinity, no pleasant mingling of tastes and sentiments, which add a finishing grace to a most perfect character; none of that true love which heaven designed to fit us for the abode of angels. Place such in the most favorable circumstances that the worldly could devise; give them the most splendid palace ever erected for the dwelling of man, furnished in a style of the most costly magnificence, with its hundred wardrobes, and thousand changes of raiment; let them be daily seated at the most luxurious table, and attended by a numerous retinue, who minister to them the costly viands brought from every clime; and let their coffers, like those of Crœsus, be filled to overflowing; and add to this that they are chargeable with no crime against the laws of man—still it would only be "*splendid misery.*" The truth is, the virtuous heart cannot esteem the idle, trifling, extravagant, and vain. They are as widely separated in their affections as Heaven and Hell.

A man thus united with a woman, whose sole existence seems devoted to self-gratification, might, for a time, endure it, from the influence of external charms, but they would soon pall, and his condition seem less and less tolerable, until he would choose death as a merciful deliverance from his bondage; or another dungeon assigned to the criminal, if he might, thereby, be enabled to hold free communion with his God, and be preparing for a heavenly world. We are an advocate of marriage—*early* marriage, where kindred spirits can be united; but God forbid the union of any others. If the wasteful, extravagant, vain, and senseless would seek companions for life, let them seek congenial spirits; and if they must go down to perdition, let them float together without dragging with them

the virtuous; and let them reach their goal without interruption, and without the trouble of applying their oars, or standing at the tiller. Let such be contented with being silly and ridiculous, useless and despicable, miserable and damned alone, without drawing others into the terrible maelstrom from which no one ever escaped unhurt.

When we meet such a character we are filled with loathing; and yet every day we walk the streets, and more especially on the Sabbath—that day of all others the least to be profaned in this manner—we see many of them, and not a few who profess to be the followers of him who has, in the most explicit terms, and with alarming threatenings, denounced such practices. Yes, we know professors of this religion who go to our large cities—those putrifying ulcers of the body politic—and there lay in a large stock of fancy goods, and collect the latest fashions, and those most likely to fascinate, tempt, and lead astray other silly women, who will, as soon as such return, rush to their shops as though their temporal and eternal life depended upon obtaining first, the most rare, gaudy, and costly articles. These must be manufactured in the greatest haste, and in the latest fashion, no matter whether it originated with the courtesan of licentious Paris, or with the more sober, but equally proud and extravagant Briton. It is new, and rare; and though strangely ludicrous, corrupting to morals, destructive to health, to fortune, and even to the domestic relations—to body and soul—it must be had. Yes, had; and not only had, but displayed as soon as possible, in the streets, in the social party, at the sewing society, and in the house of God. O what a mockery of his reasonable requirements! How foolish, useless, sinful! "Father, forgive them, they know not what they do."

And now, Madam, let us ask you, and every other good woman, have you Christianity, and piety, and good sense,

and moral courage enough, to set an example, respecting all these things, which it will be safe and commendable to follow? Are you willing to dress so plainly and cheaply, that every young woman, and every servant girl even, can imitate you, in this particular, and be in the fashion which you and all sensible persons can approve, without using funds needed for other purposes, or compromiting their virtue? This is, now, one of the widest doors through which females enter upon a life of infamy; and young men, to meet the demands of vice, are often tempted to rob their employers, and thus commence a career of the most high-handed iniquity.

Now, so long as the false notions of true excellence, and of the essentials which go to make up the character of a lady and a Christian, obtain, and remain unrebuked by all the friends of moral purity, both in their precept and example, it is absolutely hopeless to look for the success of the cause of moral reform. This, and all reforms, will hardly rise to a state of perfection, till every good and virtuous woman, will frown down all those evils of which we have been speaking. And, doing this promptly, fearlessly, perseveringly, the work will be speedily accomplished—the number of marriages almost indefinitely increased—happy, healthy, intelligent, and useful families be multiplied—seductions be few and far between, being accounted crimes too intolerable to be borne, both by the voice of the people, and the expression of law—and the whole moral aspect of things be changed for the better. All this, and much more, is implied in this resolution to reform. And now will you draw back, or will you at once fully pay that which you have vowed? Do we hear you say, To draw back I cannot—I would not—it is hopeless perdition!—and yet, to go forward is like attempting to remove the Andes from their base; to turn back the descending Niagara, or to extinguish with a few feeble puffs the king of day. But it must be performed, and God being

my helper I shall succeed; for "I can do all things through Christ strengthening me."—Daughters of Zion, come help me to set the example which shall produce the results we have long prayed and toiled for—the suppression of that wail, and the staunching of those rivers of tears proceeding from the dens of infamy, found in all our large cities, and scattered through the country. We say to you, in the name of God, go on. You have our prayers, and our most efficient efforts for your success.

God requires women to adorn themselves in modest apparel, forbids the putting on of costly array, of wearing of gold, and of plaiting the hair. They are required to be sober, chaste, keepers at home. Now, a woman has no more right to violate these commands, than she has any others in the Bible. Should she, God will not hold her guiltless, and she cannot be his child. No matter what she professes, she is in the road to death, and is dragging myriads along with her. Fashionable, vain women go not to the pit alone. No, they draw many of both sexes after them, who, but for them, might shine in heaven, the brightest of all the happy train.

There is a world to be converted; and has woman no share in the toil? Can a "flirt,"—a gay, fashionable, extravagant woman engage in a work so repugnant to all her feelings, tastes, and desires? Why, she of all others most needs to be converted; and how can she engage in converting others? She is wholly vain and selfish, and will she seek the honor of God, and the good of her race? Woman, all your way is stained with sin. It must be abandoned—and that quickly, or your souls are lost. This remark applies to all guilty of such practices, in the church, as well as out of it. Turn now, or be shut out of heaven? It is obedience and life, or disobedience and death. Turn quite about and live, or go on and perish utterly. Which will

you do—die by a suicidal hand, or live through Christ, the Mediator of lost sinners ?

Christ desires, and still labors, for the conversion of the world ; and what are the present prospects, that He will ever see of the travail of his soul, and be satisfied ? A hasty glance at some of our yearly (1845) appropriations of christian charity, and with these, contrast the annual expense paid for some of the articles of luxury consumed in the United States, as given by Wm. A. Alcott—calling to mind, at the same time, the contents of the preceding pages—will, it is believed, throw not a little light on this subject :—

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|---|---|
| " To 500 Ministers of the Gospel, | $ 250,000 |
| To distilled and fermented liquors, | 100,000,000 |
| American Board of Foreign Missions, | 255,000 |
| Tobacco, | 30,000,000 |
| American Bible Society, | 166,652 |
| Coffee, | 28,000,000 |
| American Home Missionary Society, | 121,946 |
| Sugar, | 25,000,000 |
| Presbyterian Board of Foreign Missions, | 82,672 |
| Tea, | 18,000,000 |
| Baptist Board of Foreign Missions, | 82,276 |
| Confectionary and Condiments, | 15,000,000 |
| Foreign Evangelical Society, | 18,744 |
| Unnecessary dosing and drugging, | 100,000,000 |

RECAPITULATION.

| | |
|---|---|
| To the Mission of the Gospel, | $ 977,290 |
| To the Mission of Self-gratification, | 316,000,000 |

[The London Court Journal, estimates the annual cost of fashion in the United States $500,000,000, probably more than any other nation in the world.]

" More than 320 times as much for a few leading articles of diet, drink, &c., as for the spread of the gospel in the various ways enumerated. The interest of this last sum at 6 per cent. is $18,960,000. More than nineteen times as much as all given for these benevolent objects."—$316,000,000, given by this nation to damn it and the world, and not one million to save it ! At this rate, will

some one tell us how long it will take to convert the world? Can the pleasure-seeking and world-serving tell us something of *their* prospects of escaping an eternal hell? O, awake, and fly to Jesus.

Rev. Mr. Dear, Baptist Missionary, states that "the Chinese are supposed to spend $360,000,000 for incense to burn before their idols. This is one dollar for every inhabitant in the empire, old and young, and it is only for a single item in the support of idolatry.

"Well, how many dollars do we spend annually, in our offerings to that single tyrant-god, Vanity? In our offerings to another god, Fashion—we are far more profligate than the Chinese in their idolatry."

But women do not consume all this, it may be said. True, but they, in various ways, consume at least their full share of it. Enough is annually expended in that which is injurious to our being—moral, physical, and intellectual, if judiciously appropriated, to convert the world to the Christian religion, accompanied by the blessing of God, in less than a quarter of a century.

Rev. Sheldon Dibble, missionary at the Sandwich Islands, in a little volume just published, endeavors to show that Christians ought not to be conformed to the world in their style of living, when so large an amount of means is called for to carry on missionary operations. He says:—

"The ground on which I choose to rest inquiry more than any other, is the perishing condition of our dying race. Is fashion, splendor, and parade, appropriate in a grave-yard, or in the chamber of the dead and dying? But the whole world is a grave-yard. Countless millions lie beneath our feet. Most of our earth, too, is at this moment a chamber of dying souls. Can we have any relish for luxuries, folly, and needless expense, amidst the teeming millions commencing the agonies of eternal death?

"I erect a splendid mansion—extend about it an elegant

enclosure—furnish it with every elegance—make sumptuous entertainments, and live in luxury and at ease. In the midst of it, the woes and miseries of my ruined race are brought vividly before me—their present wretchedness and eternal agonies. And it is whispered in my ear, that these woes might have been relieved by the expense I have so profusely lavished. Oh! how like Belshazzar must I feel, and almost imagine that the groans of the lost soul are echoed in every chamber of my mansion, and their blood seen on every elegance!

"Let us have the love of Christ in our hearts, and then spread distinctly before us the world as it is—calculate the sum total of its present wretchedness and eternal woes. In such a world, and as God's steward, O, who can be at a loss in regard to the course of duty? When 30 millions in a year are entering upon the untold horrors of the second death, and we are stewards to attend to it, O, away with that coldness, that can suggest the necessity of conforming to the expensive custom of the world. May we, in heaven, find one of these souls saved through our instrumentality, and we can afford to forego all we shall lose by a want of conformity.—There is a nobleness in taking an independent stand on the side of economy, and saving something to benefit dying souls.—There is a heavenly dignity in such a course, infinitely superior to the slavish conformity so much contended for. It is an independence induced by the sublimest motive—a stand, which even the world must respect, and which God will not fail to honor."

Then come to him who bled and died,
To Jesus Christ the crucified—
  For you his blood was spilt:
Why still pursue the downward road,
Which leads from happiness and God,
  All stained with human guilt?
O blessed life, no death is there—
No sin, no pain, no fell despair.

## CONCLUSION.

We have, in the preceding pages, endeavored to show what the original sphere of woman was: that she was made to be a partaker of the sovereignty of the world with man; a help, meet for the condition in which he was placed; and, consequently, a sharer in those labors which his sovereignty implied. We trust that we have made it apparent to every candid mind, that labor, so far from being incident to the fallen state of man alone, was a condition consequent upon his sovereignty over the external world, and one strong original trait of resemblance to his Father, the being who set the example of alternate labor and rest, by creating the heavens and the earth in six days, and resting on the seventh.

We have sought to make it apparent, that labor, in the fallen condition of our race, became so vitally essential to our well-being, temporal and spiritual, nay, to our very existence, that God enforced it by the most binding necessity, cursing the ground, that it might not yield its fruit until earned by the needful toil of man; and that he increased the cares and sorrows of woman, that she might be sooner constrained to accept the terms of salvation, and thus be led back to her Creator.

We have also endeavored to show that the way, and the only way of returning to our original state is, by a strict conformity to the laws of our being, ordained by our Heavenly Father, and consequently, that labor should no longer be looked upon as a reproach, but as an honor; and should be cheerfully performed as a high instrumentality in elevating us to happiness and holiness. And, seeing that through the intercession of Jesus, the way has been opened for our return to our Father's mansion, we have been led to inquire into the causes why we have not *thus returned*. Our investigations have led us to contem-

plate woman as the first in transgression, and we have hence inferred that she is of right bound to be the first to return to her allegiance to her king. This has been argued, not only from the fact that she was the first to sin, but from the position which she occupies in society. Being the mother of the race, and consequently to leave her own impressions upon the heart of her offspring—being the heaven-appointed moulder of its earliest habits of thought and feeling, as well as a most important agent in modifying its physical nature—it is utterly impossible for the world to be regenerated without her purified agency. And in our inquiry into the causes why she has not returned, and with her, a regenerated race, we have seen that selfishness and vanity have interposed themselves as the great obstacles to female progress, and consequently to the regeneration of the world. And now, beloved sisters, we ask you, do you believe we have spoken truth, and that the misery of the world, at the present time, is, to a great and most alarming extent, chargeable to your folly and disobedience? If so, what a fearful weight of responsibility rests upon you! Not only the temporal, but the eternal destiny of millions is determined by you. And will you, can you suffer your own selfishness, idleness, and vanity, to oppose themselves to the holy will of God, and to the highest interests of your whole race? Can you, for the sake of securing the flattery of the vain, and the commendation of the foolish, waste the time, the talents, the energies, and the property committed to your trust, that you might be instrumental in extending the triumphs of the cross, and bringing back a revolted world to its allegiance to the "King of kings?" Of all the folly and ingratitude that are recorded in the history of the world the selfish indulgence, and over-weening vanity of fashionable women, which lead them to sacrifice body and soul, that they may gain the admiration of fools and the sure contempt of the wise, stand unrivalled in it.

shameless effrontery. That the professed votaries of fashion should do this, is by no means surprising. But that women, professing godliness, should thus devote themselves as willing sacrifices on the shrine of vanity, is itself a miracle of inconsistency.

What! immortal beings, destined, through grace, to a communion and fellowship with angels, and even to a participation in the glorious kingdom of our ever blessed Redeemer; casting down their blood-bought crowns, that they may immolate themselves on the altar of their own hearts' lusts! Heaven forbid that this should longer be! Let women cast aside their selfishness and vanity, their love of ease and frivolity, and let them come up to the help of the Lord, with enlightened minds, strong hands, and willing hearts, and we may soon expect to see the day of our physical and moral redemption drawing nigh.

What a glorious prospect for woman! What a privilege is conferred upon her, in that she may become one of the highest instrumentalities in bringing back the world to God! Let her no longer sit in the dust, but arise, and put on her *beautiful* garment, and go forth to prepare the way for the reception of her king. Let her be clothed with knowledge and humility; with purity and love; let her adorning be that of a meek and quiet spirit, and again will she become the most perfect of all God's terrestrial creation. Then shall arrive the time, so sweetly described by John,—"And I John, saw the holy city, New Jerusalem, coming down from God out of heaven, adorned as a bride for her husband. And I heard a great voice out of heaven, saying: Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the *ormer things* are passed away."